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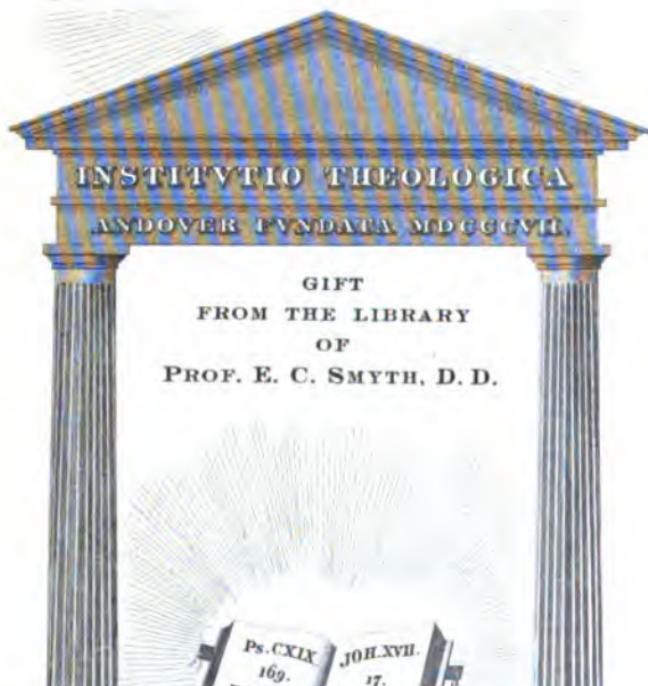


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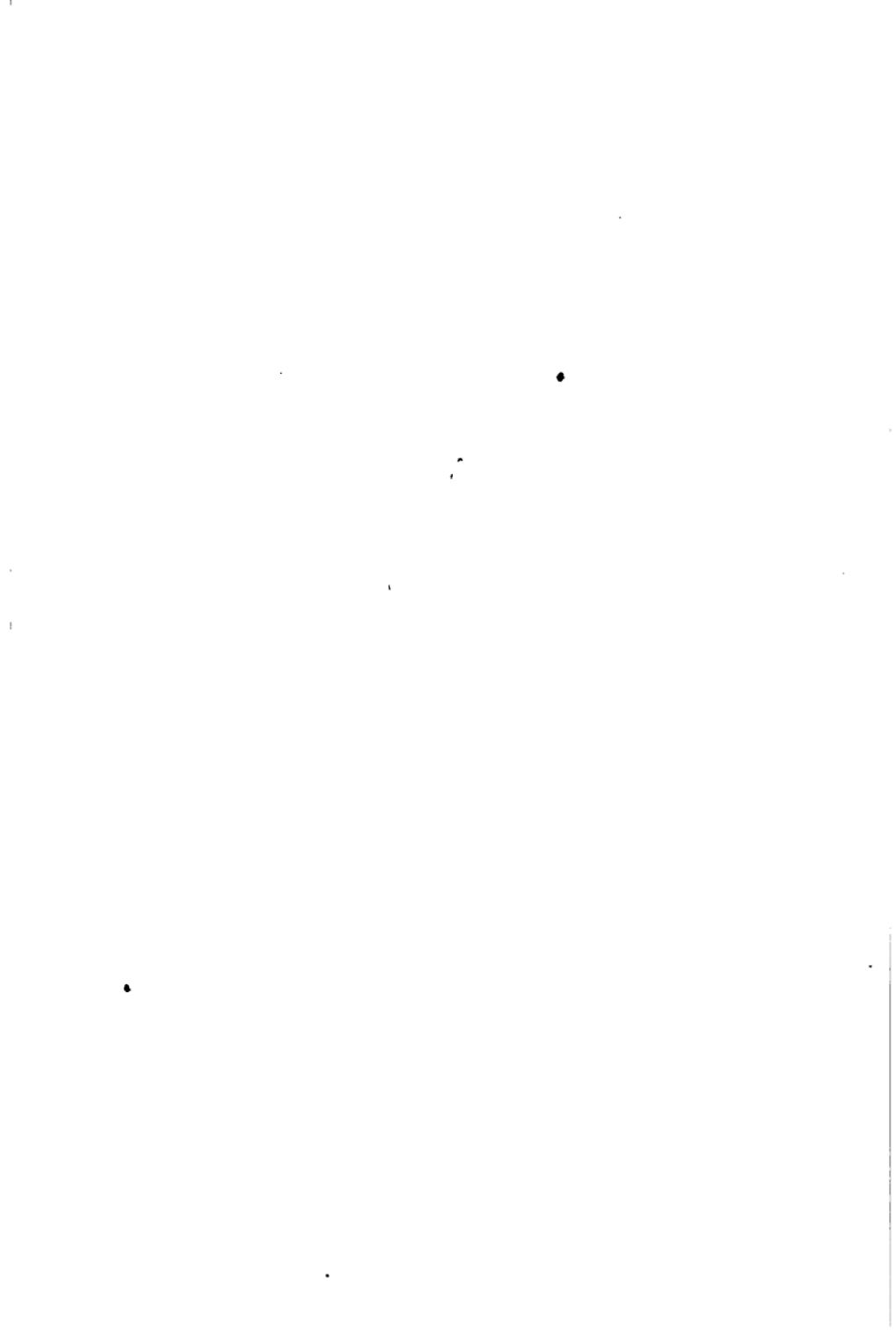
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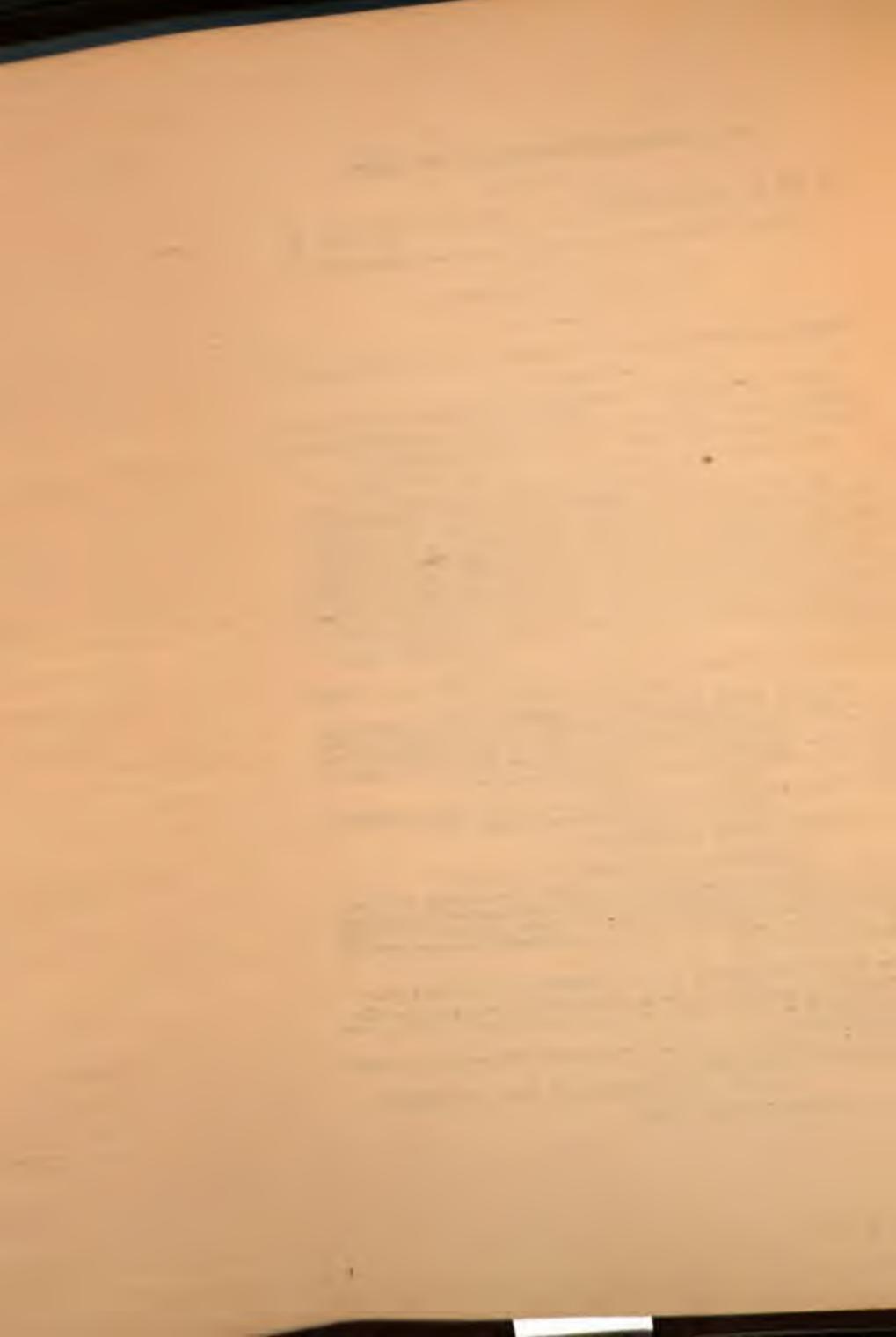
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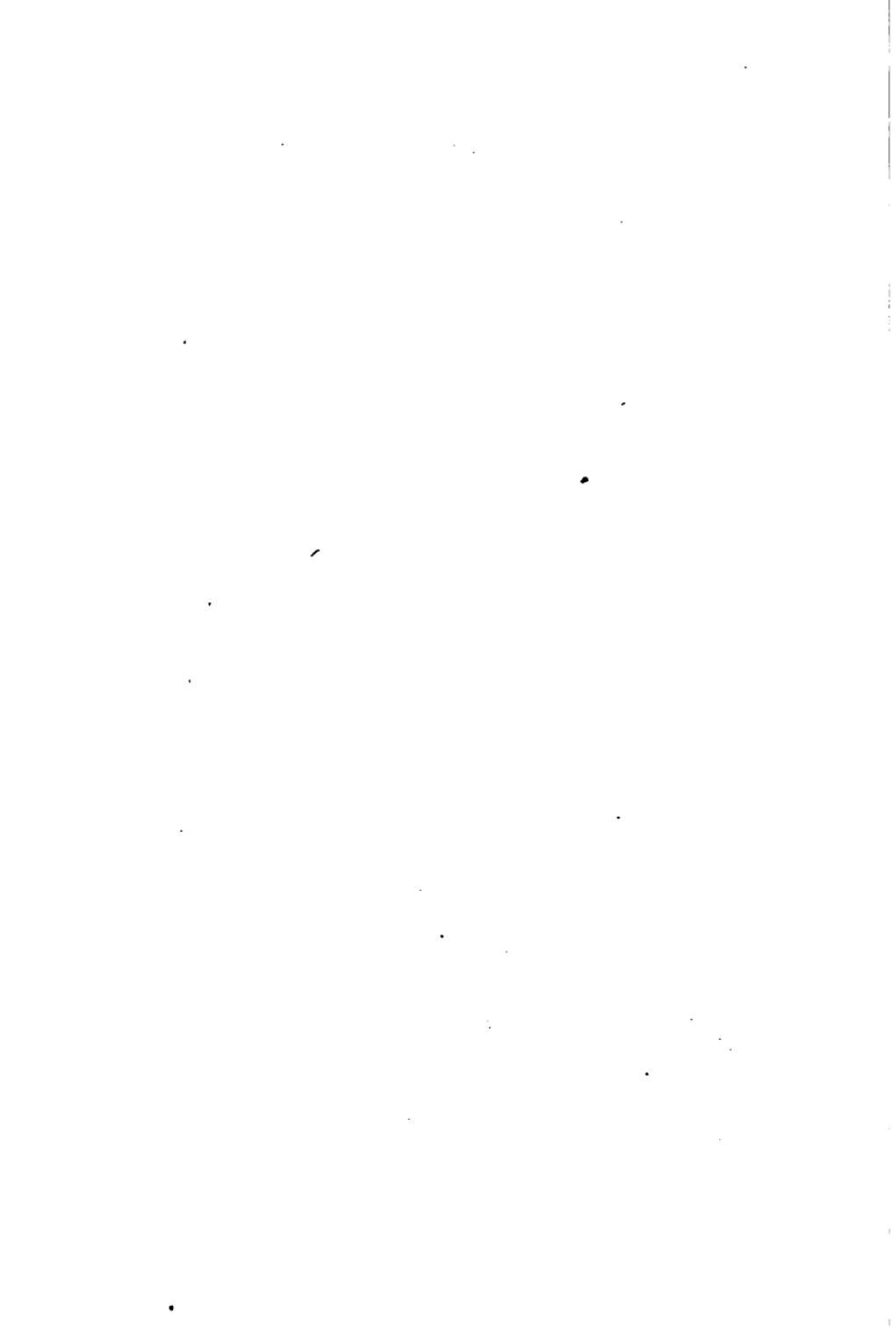
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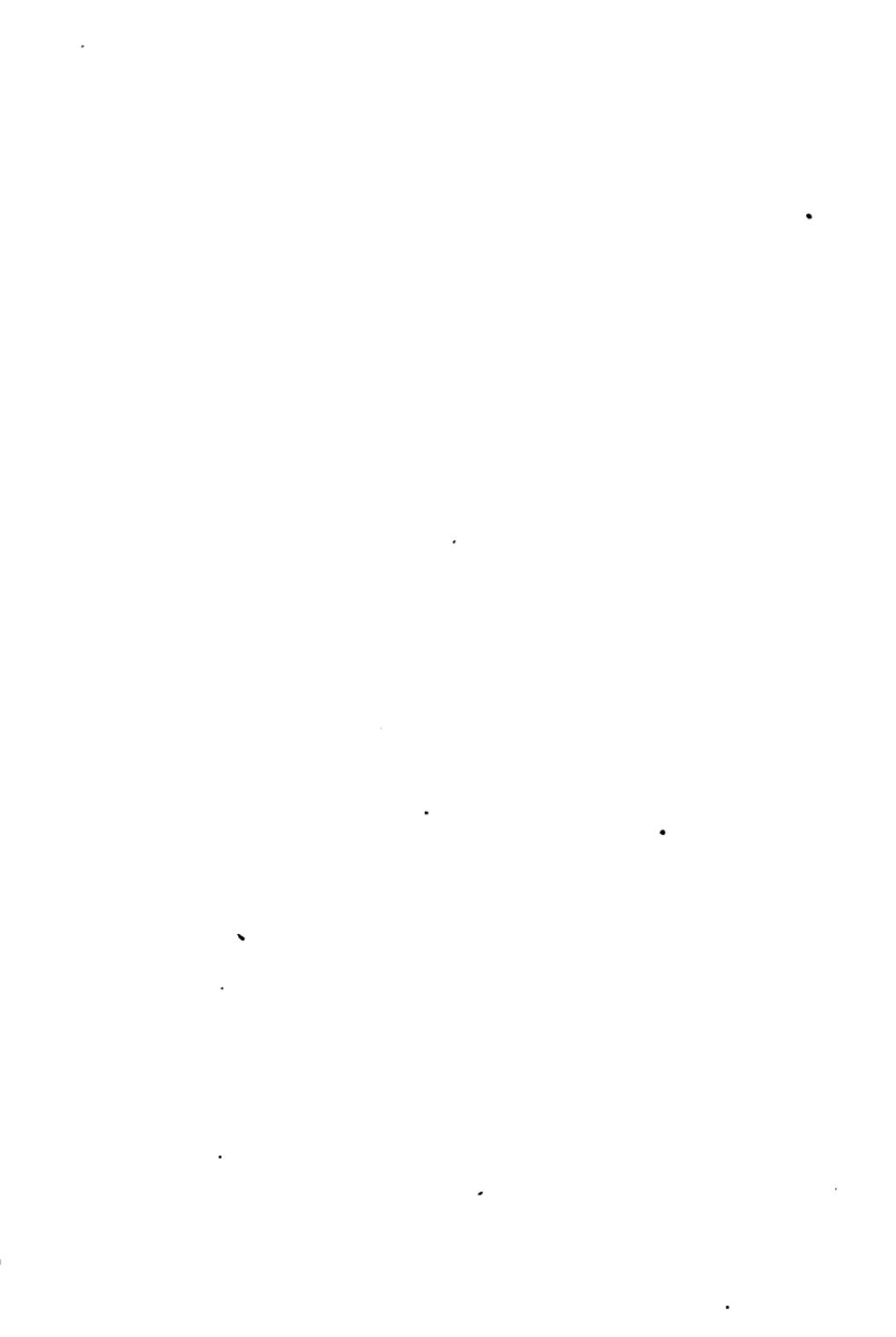
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NOTE. — The object of this work has been to render into Verse a faithful Translation of the Gospels, and unite them in a connected and harmonious form. Though generally rhythmical, yet both rhythm and rhyme have been made subordinate to the careful rendering of the Original; while the familiar and cherished wording of the present Version has been, in the main, preserved.

THE
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NEWLY TRANSLATED FROM THE ORIGINAL

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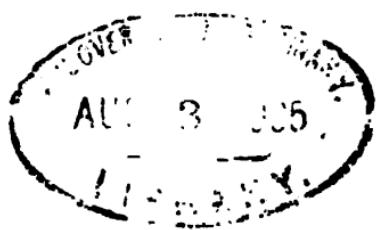
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NEW YORK:
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THE translation of the Gospel from the original into English verse will naturally be a surprise to the general reader and perhaps to some of the learned clergy.

We would remind such that the utterances of inspiration are poetic and the structure of the languages in which they were first written is poetic. Dean Stanley, in his lectures on the Jewish Church says: "Poetry was regarded as a prophetic gift and as the fittest vehicle of Divine revelation. A book is not the less Divine or the less canonical or the less true because it is poetical. "The Divines of the last century speak of the prophets as the poets of the Jewish Nation. In the New Testament some of the parables, particularly the Prodigal Son and the Rich Man and Lazarus, are almost poems."

The Gospel is a Divine Epic transmitted through the inspired agency of the four

Evangelists. It is in itself one, but made up of four narratives by these four agents respectively. If after the narratives had been completed the writers had met and ascertaining that they had written many things alike, other things with slight differences, and that each had written some matters which the others had not, and thereupon had united their labors and formed one narrative which should contain without repetition the work of the four, they would have done what I have essayed to do in the following translation. This translation has been made from the Greek of the three manuscripts of the highest authority, and I believe it to be quite as literal and exact as the authorized version. In the arrangement of the parts and sections, I have followed the synopsis of Robinson. I have been much encouraged in my labors, which have employed me for eight years, by the advice and suggestions of many friends. Of these I desire especially to mention the late Dr. Tayler Lewis, the distinguished biblical scholar and critic who from the first took a strong interest in the work and who

expressed his judgment of the same in these words, "It is clear, faithful and euphonic." I cannot better close this brief introduction than by quoting the opinion of another eminent Greek and Hebrew scholar who writes to me as follows: "The Gospels thus united will cause them to be read with fresh interest by many who have not neglected them, and will carry them to many who have remained ignorant of them hitherto, and entice them to read the narratives of Jesus which have in them such power to renew and bless."

E. H. K.

T A B L E
FOR FINDING ANY PASSAGE IN THE GOSPELS.

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PART I.

THE INCARNATION, BIRTH, AND CHILDHOOD OF OUR LORD.

SECTION I.

PREFACE TO LUKE'S GOSPEL.

LUKE i: 1-4.

WHEREAS, beside me, many more
Have undertaken, heretofore,
A faithful history to compose
Of facts which others did disclose,
Who were eye-witnesses and heard
And ministers were of the word,
And which, as we from them received,
Are certainly by us believed;
It proper also seemed to me,
That having traced down accurately
And from the first their history,
To write a narrative to thee
In course, that thou mayst know from us,
Most excellent Theophilus,
The truth of those accounts wherein
Before instructed thou hast been.

SECTION II.

THE ANGEL GABRIEL APPEARS TO ZACHARIAH AND ANNOUNCES THE BIRTH OF JOHN.

Jerusalem.

LUKE 1: 6-25.

WHEN Herod reigned king of Judea,
There was a priest, course of Abia,
Named Zachariah, and his wife
Was Aaron's daughter, and her name
Elizabeth; direct she came,
Like Zachariah, from the line
Of priests ordained to work divine;
They both were righteous before God,
Together walked the heavenly road,
Led blameless lives, in strict accord
Kept the commandments of the Lord.
They both were old, no first-born child
Had ever in their faces smiled:
But now, at length, it came to pass
When Zachariah's turn in class
Had come, while priestly duties he
Performed in course and orderly,
It was his lot, on entering
The temple of the Heavenly King,
Incense to burn; and while the cloud
Of incense rose before the Lord,

The multitudes which stood without,
Were all at prayer.

And standing at the altar's right
Appeared to his astonished sight
An angel of the Lord.

And him beholding, Zachariah
Was agitated and in fear.

But said the angel, Zachariah,
Be not afraid, because thy prayer
Was heard, and lo ! Elizabeth,
Thy wife shall bear to thee a son,
And thou shalt name and call him John.
And transport thou shalt have, and mirth,
Rejoice shall many at his birth ;
Great he shall be in his Lord's sight,
And in his service take delight.
Wine nor strong drink he ne'er shall taste,
And with the Holy Spirit he
From his birth even filled shall be ;
And many sons of Israel turn
Unto the Lord, their God, new-born ;
Before Him, he himself shall go,
The spirit of Elijah show,
The fathers' hearts to children turn,
The disobedient shall warn
The wisdom of the just to learn ;
To make thus ready and prepared,
A people waiting for the Lord.

And Zachariah, doubtingly,
Unto the angel said, Whereby

Shall I know this with certainty ?
For I am old, also my wife,
We both are far advanced in life.
To him the angel answering, said,
I am Gabriel, who doth stand
Before God's presence ; by command
Was I sent here, to speak to thee,
Announce glad news of what shall be,
And lo ! thou shalt be silent, dumb,
Till all these things to pass shall come.
Because my words you disbelieved,
Which at their time fulfilled will be—
The time appointed purposely.

The people waited long in fear,
For Zachariah to appear,
And wondered that so long should he
Within the temple tarrying be.
Speechless was he on coming out,
They then perceived beyond a doubt,
That in the temple he had seen
A vision, while he there had been :
And unto them he raised his hand,
Beckoning and speechless still remained.
So soon as all the days were past,
His ministration was to last,
He silently departed home
To his own house, now deaf and dumb.

According to the word received,
Elizabeth his wife conceived,
Then modestly five months retired,

No public notice she desired,
Expressed the gratitude she felt,
That thus with her the Lord had dealt,
And that he had so kindly cast
A gracious look on her at last,
And taken her reproach away,
So none an unkind word could say.

SECTION III.

THE ANGEL GABRIEL APPEARS TO MARY, ANNOUNCES
THE CONCEPTION AND BIRTH OF JESUS.

Nazareth.

LUKE 1: 26-38.

IN month the sixth, from God was sent
The angel Gabriel, who went
To Nazareth of Galilee,
And to a virgin known to be
Espoused unto a man whose name
Was Joseph, who directly came
Of David's house, and she the same;
And Mary was the virgin's name.
And coming in, the angel said,
Hail, highly favored thou, indeed ;
The Lord be with thee.
But she was troubled by his word,
Turned in her mind what she had heard,
That she might know with certainty,
What kind of greeting this might be.
And to her said the angel now,
Mary, fear not, because hast thou
With God found favor, and behold,
Thou shalt conceive and bear a son,
And Jesus name the Holy One.
He shall be great, shall be extolled,

Son of the Highest shall be called,
And God shall give to him alone
His father David's royal throne ;
And he shall reign, a sovereign, o'er
The house of Jacob evermore ;
And of his kingdom there shall be
No end.

But Mary said, inquiringly,
Knowing no man, How shall this be ?
The angel answered her and said,
The Holy Spirit at this hour
Shall come, and with the quickening power
Of God Most High o'ershadow thee.

Therefore the holy one shall be
Call'd God's son.
And lo ! the angel further saith,
Thy cousin too, Elizabeth,
Who barren is by all believed,
A son in old age hath conceived,
And this with her is month the sixth ;
Because no word from God will be
Impossible. And Mary said,

Behold the handmaid of the Lord !
Be it according to thy word !

Gabriel, his message having given,
Departed and returned to heaven.

SECTION IV.

MARY VISITS ELIZABETH.

Juttah, hill-country of Judea.

LUKE i: 39-56.

AND Mary now prepared to take
Her leave of home, in haste to make
A visit to the country hills,
Where Elizabeth her cousin dwells ;
And to the city Juda came
(Once Juttah was the city's name,)
Arriving there, solicitous
She entered Zachariah's house,
Saluted with a voice of cheer
Elizabeth, her cousin dear.
Soon as Elizabeth had heard
The voice of Mary, greatly stirred,
The babe unborn, now quickened, leaped
Within the womb where it had slept ;
Filled with the Holy Ghost, loud raised
Elizabeth her voice, and praised,
Said, Blesséd among women thou,
And blesséd is the promised one,
Fruit of thy body, and God's son.
And why this honor upon me,
That Mary, who shall mother be
Of Christ, my Lord, should visit me ?
For lo ! as soon as did mine ear
Thy voice of salutation hear,

The conscious babe awoke to feel,
And leaped for joy, though unborn still.
And blest is she who hath received
The message, and who hath believed
In the fulfillment of the word.
And Mary said with joyous voice,
In God my Saviour I rejoice;
My soul doth magnify the Lord,

And praise him for his gracious word;
For he hath raised from low estate
His hand-maid, and his love how great!
Henceforth will generations all
Through future time me blessed call.
Because for me the Mighty One,
And holy is his name, hath done
Great things, and things before unknown.
And ever doth his mercy stay
With those who hear him and obey.
An arm with strength our God hath shown,
The proud hath scattered, and cast down
From thrones the mighty, and hath he
Exalted them of low degree.
The hungry he hath filled each day,
And empty sent the rich away;
In kind remembrance of his grace,
And mercy to his chosen race,
Hath Israel helped in time of need,
As he to Abraham and his seed
His promise gave.

Mary with her three months sojourned
And then to her own house returned.

SECTION V.

BIRTH OF JOHN THE BAPTIST.

Juttah, hill-country of Judea.

LUKE i: 57-80.

ELIZABETH'S full time was run,
 And she, in course brought forth a son,
 Her neighbors and her kindred heard,
 How great a blessing was conferred
 Upon her by the Lord, and they
 With her rejoiced exceedingly.

On the eighth day, and on this wise,
 They came the child to circumcise ;
 And they were calling him the same,
 As was his father's honored name
 Zachariah.

And answering said his mother, Nay,
 But John shall he be called ; and they
 Replying, said to her, There's none
 Of all thy kindred calléd John.
 Signs to his father they then made,
 How he would have him called. In aid
 He asked for a tablet, and thereon
 He wrote saying, His name is John.

They marveled all ; forthwith unstrung,
 His mouth was opened, loosed his tongue ;
 He spake and uttered his first word,
 In praise and gratitude to God.

And now a reverent fear was felt,
By all that round about them dwelt,
And these same things were talked about,
Judea's highland, all throughout.
And all who heard, them pondered o'er,
And in their hearts laid up in store.
Saying, What will this child become?
And God was with him at his home.

His father Zachariah's soul,
Was with the Holy Spirit full.
He prophesied, and spake this word ;
Blessed be Israel's God, the Lord,
For visited and wrought hath he
Redemption for his people free,
And in his servant David's house,
Salvation's horn hath raised for us,
As by the mouth of seers of old,
His holy prophets, he foretold
Salvation from our enemies,
From all who hate us and despise,
To deal most mercifully kind
With all our fathers, and to find
His holy covenant to be
Kept sacred in his memory,
The oath that he to Abraham sware,
That he to us would grant, that we
Delivered from the enemy,
Should henceforth serve him fearlessly,
Before him walk, in holiness,
And in the path of righteousness.

And thou, too, child! shall called be
Seer of the Highest majesty,
For thou shalt go before the Lord,
Prepare his ways, and cry aloud,
Give knowledge of salvation free,
To all his people,
By sins remitted and forgiven
Through mercy of the God of Heaven ;
Whereby the day-spring from on high
Visited us, and from the sky
To give those light who sit beneath
The darkness of the shade of death,
To guide, through every dangerous place,
Our feet into the paths of peace.

The young child grew and waxéd strong,
Remaining in the desert long,
Until the day when forth he came,
The Saviour's advent to proclaim.

SECTION VI.

AN ANGEL APPEARS TO JOSEPH IN A DREAM.

Nazareth.

MATTHEW i: 18-25.

THE birth of Jesus Christ was thus :

Mary his mother having been
Espoused to Joseph, even then
Before together they had been,
Was found to be with child conceived,
And of the Holy Ghost received.
Joseph, her husband, being just,
Unwilling, though in sad distrust,
To make her situation known,
As an example through the town,
Was purposing without delay
To put her privily away.
But while he thus was minded, lo !
To him appeared the angel now,
And in a dream said, Joseph, thou
The son of David, do not be
Afraid to take thy wife to thee ;
For that which is in her conceived,
Is of the Holy Ghost received.
And she shall bear a son, his name
Thou shalt call Jesus, for the same
Will save his people from their sins.

All this was done, that what the Lord
Had spoken through the prophet's word,
Might be fulfilled, wherein said he,
A virgin, lo ! with child shall be,
And shall bring forth a son, and they
Emanuel shall call his name.
Which is, interpreted, the same
As God is with us.

Then Joseph being raised from sleep,
Took to himself his wife to keep,
And knew her not, till she had borne
A son, her first, the promised one ;
And Jesus he now called his name,
Obedient to the angelic dream.

SECTION VII.

THE BIRTH OF JESUS.

Bethlehem.

LUKE ii : 1-7.

AND in those days was a decree,
That all the Roman world should be
Enrolled, made by the Emperor
Cæsar Augustus, then in power.
And this enrollment was the first
Which Cyrenius made since he
Was governor over Syria ;
And to enroll themselves each one
Went to the city of his own.
And Joseph went from Galilee
Up out of Nazareth, and he
Thence going to Judea, came
To David's city, which by name
Is called and known as Bethlehem
(For through the house of David, he
His lineage traced and pedigree,)
To be with his espouséd wife
Enrolled, she being quick with life.
And so it was, while they were there,
That all the days accomplished were,
That she should be delivered soon.

And she brought forth her first-born son;
And they, with swaddlings ready made
Wrapped him, and in a manger laid;
Because for them there was no room,
Within the inn where they had come.

SECTION VIII.

AN ANGEL ANNOUNCES THE BIRTH TO THE SHEPHERDS NEAR JERUSALEM.

LUKE ii : 8-20.

AND in that country shepherds were
Out in the fields, the open air,
Watching at their folds by night,
When lo ! an angel of the Lord
Came suddenly, and near them stood ;
The glory of the Lord so bright
Above them shone, amid the night,
Exceedingly were they afraid ;
And thus to them the angel said :
Be ye not overcome with fear,
Good news of a great joy I bear ;
And which shall all the people share.

In Bethlehem, to-day, a son
Was born for you, the promised One ;
A Saviour, which is Christ the Lord,
And this for you shall be the sign,
That you will in a manger find
A babe in swaddling clothes entwined.
And suddenly a heavenly train,
A host, was with the angel seen,
God-praising, saying, Unto Thee
Glory in highest heavens be,

And peace on earth, good-will with men.

And now it came to pass, that when
To heaven the angels hence were sped,
The shepherds to each other said ;
Let us to Bethlehem, and see
The matter which so suddenly
Has come to pass, and which was shown
To us, and by the Lord made known.
And they in haste to Bethlehem go,
And Mary find, and Joseph too ;
Also the babe in manger laid,
As unto them the angel said ;
And having seen it, they make known
What had been told to them, and shown
About this child.

And wondered all, who, listening, heard
The shepherds tell what had occurred.
But Mary kept these things apart,
All of them pondering in her heart.

Homeward their way the shepherds plod,
Praising and glorifying God,
For what they heard as told to them,
And all they saw in Bethlehem.

SECTION IX.

**THE CIRCUMCISION AND PRESENTATION IN THE TEMPLE.
*Bethlehem, Jerusalem.***

LUKE ii: 21-38.

AND when around the eighth day came
To circumcise the child, his name
Was called Jesus, and was the same
Which from the angel was received,
Before the child had been conceived.
And when completed were their days,
According to the Jewish ways
Of purifying, he by them
Was brought up to Jerusalem ;
That to the Lord devotedly
By them presented he might be,
As it is written in the Book
Of God's own law, the Pentateuch,
That each male born, (so stands the word,)
Shall be called holy to the Lord ;
And offer there, a sacrifice,
That which the law doth authorize ;
A pair of turtle doves, if poor,
Or two young pigeons, clean and pure.
And there was in Jerusalem,
A man whose name was Simeon ;
For Israel's consolation, he

Had waited long and patiently.
The Holy Spirit was upon
This just and righteous Simeon ;
And through the Holy Spirit's breath
Revealed 'twas, he should not see death
Before the promised One should he
The Christ, the Lord's anointed see.

And he into the temple came,
Led by the Spirit to the same.
And when the parents thither, too,
Had Jesus brought, for him to do
After the custom of the law,
Then in his arms him Simeon took,
And blessed God, and thus he spoke :

In peace now let thy servant, Lord,
Depart, according to thy word.
Because mine eyes have witnessed now,
Thine own salvation which didst thou
Prepare before, and in full view
Of all peoples, Gentile and Jew.
A light to lighten Gentiles all,
And Israel's glory to recall.

When Joseph and his mother heard
The glorious, the prophetic word,
Which was spoken concerning him,
They marveled at those things yet dim ;
And both his parents Simeon blessed,
And Mary then, he thus addressed :
In Israel, lo ! this child is set,
For fall and rise of many yet ;

A sign which many will asperse—
Yea, thine own soul a sword shall pierce—
That evil thoughts may be revealed
From many hearts, therein concealed.

And there was Anna a prophetess,
Phanuel's daughter, of Asher's tribe ;
Advanced in life, her age was great ;
She entering young the married state,
A truthful and a faithful wife,
Lived with her husband all his life ;
Seven years in all, and then bereft,
A lonely widow she was left
Up to the age of eighty-four ;
And still she in the temple stood
Faithful, sincerely serving God
By prayer and fasting night and day,
Thus passing her last years away ;
And at this time, the hour of prayer,
She coming, thanks to God gave there,
And spoke of him to all who were
Now looking for
Redemption in Jerusalem.

SECTION X.

THE MAGI.

Jerusalem, Bethlehem.

MATTHEW ii: 1-12.

AND now when Jesus, having been
 At Bethlehem born, in Herod's reign,
 The Magi of the far East came
 Inquiring, to Jerusalem,
 And saying, Tell us, where is he,
 King of the Jews that's born to be?
 For in the East, our present home,
 We saw his star, and we are come
 To bow before and worship him.
 This from the Magi having heard,
 Herod was troubled, greatly feared,
 And all Jerusalem was stirred.

Assembling soon the Sanhedrim,
 High priests and scribes, all in due time,
 Of them demanded he straightway,
 The place where born the Christ should be.
 And unto him they, answering, said,
 In Bethlehem, land of Judea,
 For it is written thus, and clear
 In Micah's prophecy, the seer:

*Thou Bethlehem, of Juda'h land;
 Not least doth with thy princes stand,*

*For by a Governor from thee,
Led shall my people Israel be.*

Then Herod, privily to him
The Magi called, inquired the time,
And from them ascertaining, when
The star at first by them was seen,
He sent them forth to Bethlehem ;
Thus saying, and instructing them :
Go, for the child search carefully,
And finding him, bring word to me,
That I may come and bending low,
Before him pay my homage too.

The king's instructions having heard,
They hence departed at his word.—
Before they had proceeded far,
Lo ! then again the very star,
Seen in the East, before them went,
Until it came, divinely sent,
And stood at rest, just over where
The young child was. On seeing thus
The star at rest, above the house
Where sleeping was the child at night,
Its rays there pointing clear and bright,
Unbounded was their joy, delight.
And then into the house they came,
Saw the young child, and, with the same,
Mary, his mother ; and straightway
Prostrate they bow, their homage pay :
And opening now their treasures, bring
Their offerings to the new-born king ;

Present to him, with reverence,
Gifts, gold and myrrh and frankincense.
And being warned by dream, they learn
To Herod they should not return.

So homeward now departing, they
Their course bent back another way.

SECTION XI.

THE FLIGHT INTO EGYPT—HEROD'S CRUELTY—THE RETURN.

Bethlehem, Nazareth.

MATTHEW ii: 13-24.—LUKE i: 80.

SCARCE had they withdrawn, 'twould seem,
When lo ! to Joseph in a dream
Appears an angel of the Lord,
And speaketh this commanding word :
Arise, with child and mother flee
To Egypt, and there thou shalt be,
Till I again bring word to thee.
For Herod now will effort make,
The life of the young child to take.

And he arose, and took by night
The child and mother, made his flight
To Egypt, and was there until
The death of Herod, to fulfill
What had been spoken by the Lord,
And through the prophet's inspired word,
I out of Egypt called my son.
Then Herod, having now perceived
He by the Magi was deceived,
Was much enraged, exceeding wroth,
And gave commandment, and sent forth,
And each and every male child slew,

From two years old, and under two,
That could in Bethlehem be found,
And all its borders there around ;
According to the time that he
Learned from the Magi, secretly.

*Then was fulfilled the prophet's word,
In Ramah there a voice was heard,
Lamentation, weeping, sighing,
Rachel for her children crying,
Refusing comfort, sorrowing sore,
Because her children were no more.*

But Herod having died, lo ! came
An angel of the Lord in dream,
To Joseph, saying, Rise, and take
The young child and his mother back,
From Egypt, into Israel's land,
For they are dead, those men of strife,
Who were seeking the young child's life.

Then he arose, quite reconciled,
And took the mother and the child,
And came to Israel's land again.

Hearing of Archelaus' reign
Over Judea, and instead
Of Herod, he was now afraid
Thither to go, and there delayed.
But being cautioned in a dream,
He turned aside, and quickly came
Across the bounds of Galilee ;
And thenceforward he went straightway
To Nazareth : and having come

To their own town, their former home,
They sojourned there, that all might be
Fulfilled, which was substantially
Spoken by prophets, as foreseen,
He shall be called a Nazarene.

The child grew up in spirit strong,
With wisdom being filled, while young ;
And was the grace of God upon
The virgin mother's sinless son.

SECTION XII.

JESUS AT THE PASSOVER AND IN THE TEMPLE WHEN TWELVE YEARS OLD.

LUKE ii: 41-52.

UP to Jerusalem, each year
At the great feast of passover,
His parents went.
And when he twelve years old became,
They going to Jerusalem,
Brought Jesus to the feast.
And when completed were the days
Of passover solemnities,
As they returned, Jesus from them
Parting, staid in Jerusalem ;
Not knowing he was left behind,
His parents trusting him to find
At eve, among the company,
With whom he was supposed to be,
Pursued a full day's journey on,
Then sought to find their missing son,
Among their neighbors and their kin ;
And him not finding, they begin
To return back the way they came,
To seek him in Jerusalem ;
And after three days searching round,
Their son they in the temple found

Among the doctors, hearing them,
And asking questions.

All were astonished
At the ripe wisdom of his word,
Admired the answers that he gave,
The light which he appeared to have.
His parents were amazed, in awe,
When in the temple him they saw.
His mother then addressed him thus:
Why didst thou, child, do so with us ?
Behold thy father, and I too,
Distressed have sought three days for you.

Jesus replied, inquiringly,
How is it that ye sought for me ?
Did ye not know, that I must now
Begin my Father's work to do ?
The words he spoke, their deeper sense,
They fail to see their reference.

And he with them went down, and came
To Nazareth, and there to them
Was subject, and resigned became.
And all these sayings in her heart
His mother kept.
And as in stature, wisdom too,
Jesus increased, he also grew
In favor both with God and man.

SECTION XIII.

THE GENEALOGY.

MATTHEW i: 1-17. LUKE iii: 23-38.

FROM God, the first man, Adam, came;

From Adam down to Abraham,

In a direct succession, came

Jesus the Christ.

His lineage from Abraham

To Joseph, Jacob's son, and who

Was the husband of Mary too,

Of whom the Christ was to be born,

Is clearly traced directly through

Full generations forty-two.

From Abraham to David, there

Full fourteen generations are.

From David, thence proceeding on

To the remove to Babylon,

Are fourteen generations gone.

From the remove to Babylon,

Fourteen more generations on,

Reach to the Advent of the Son.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

SECTION XIV.

THE MINISTRY OF JOHN THE BAPTIST—THE DESERT—
THE JORDAN.

LUKE iii : 1-18. MATT. iii : 1-12. MARK i : 1-8.

Now in Tiberius Cæsar's reign,
The fifteenth year,
Pontius Pilate in Judea
Then procurator,
And Herod also by decree
The tetrarch over Galilee,
His brother Philip bearing sway
As tetrarch of Iturea,
And Trachonitis ; furthermore
Lysanias, the tetrarch o'er
Abilene ; and the high priests,
Being Annas and Caiaphas,
Then came the word of God to John,
To Zachariah's first-born son,

While in the desert of Judea,
Waiting from the Lord to hear.

And he went through the country round
The Jordan, and to all he found
Did baptism of repentance preach ;
Saying to all his voice could reach,
Repent ye, for heaven's reign is near ;
For this is he, of whom the seer,
Isaiah, spoke, and Malachi
The prophets, saying, *Behold, I*
My messenger before thy face,
Send crying in the wilderness,
A highway for the Lord prepare,
And make his paths both straight and clear.
Now every valley ye shall fill,
And every mountain, every hill,
Shall be brought low and leveled round,
To meet the valley's rising ground.
The crooked paths shall straight be laid,
And smooth the rough ways shall be made.
And God's salvation, offered free,
All nations and all flesh shall see.

And John was clothed with camel's hair ;
And did a leathern girdle wear
About his loins, and, for his meat,
Did locusts and wild honey eat.
And unto him Jerusalem,
And all Judea, all of them
Around the Jordan region, came ;
And in the river's limpid stream,

The river Jordan, were baptized,
Their sins confessing undisguised.
But when among the crowds he saw
The Pharisees, scribes of the law,
Coming to be baptized, he saith,
Brood of vipers, by whom are ye
Warned from the coming wrath to flee?
Fruits worthy of repentance bear,
Nor think to say or to believe,
We Abraham for a father have;
For verily to you I say,
That God is able, of these stones,
For Abraham to raise up sons.
Already is the axe now laid
At the tree's root, which bare is made;
And every tree which bringeth forth
No fruit mature of ripened growth,
Is hewn down and cast in the fire.
And the crowd asked, Since things are so
What would you then that we should do?

And he answering, said to them,
Let him who hath two coats, spare one,
With him share equal having none;
And he that hath abundant food,
Let him do likewise.

Then also came to be baptized
The publicans, that class despised.
They, John addressing, to him said,
What should we do? He answer made,
No more from any one exact,

Than you have warrant to collect.
And soldiers anxious, asked him too
Saying likewise, What should we do?
Violence, he said, to no man use,
Nor falsely any one accuse ;
And with your wages be content.

And all the people being now
In expectation, reasoning too,
Within their hearts, whether were John
The Christ, or not, the promised one,

John answered, saying unto all,
With water I indeed baptize
Unto repentance; but doth rise
One mightier than I, whose shoes
I am not worthy to unloose.
He himself will you baptize
In the Holy Ghost and fire.

The winnowing process has begun ;
Thoroughly will the work be done ;
His fan will blow the chaff amain,
The precious wheat will all remain ;
Then in the garner will he sure,
Gather the wheat, the good and pure ;
But he will burn up with the fire
Unquenchable, the chaff entire.
With exhortation more beside,
He preached the good news far and wide.

SECTION XV.

THE BAPTISM OF JESUS—THE JORDAN.

MATT. III : 13-17. MARK I : 9-11. LUKE III : 21-23.

AND now it came to pass, that when
All the people baptized had been,
From Nazareth of Galilee
To Jordan, Jesus came to be
Baptized by John; but earnestly
Did he dissuade him, saying, I
Have need to be baptized by thee,
And comest thou indeed to me?
But Jesus said, Permit it now,
For it becometh us to bow,
And all the law requires fulfill.
No longer he opposed his will.
And Jesus, baptized having been,
Went straightway from the water then,
And looking up and praying, lo !
The heavens were opened, and he saw
The Holy Spirit, as a dove,
Descending on him from above,
And, lo ! a voice from heaven anon,
Said, This is my belovéd son,
With whom I am well pleased,

SECTION XVI.

THE TEMPTATION—DESERT OF JUDEA.

MATT. IV: 1-11. MARK I: 12-13. LUKE IV: 1-13.

FULL of the Spirit, Jesus came
From Jordan, the baptismal stream,
And by the Spirit urged was he
Into the wilderness, to be
Tempted of Satan.

For forty days with beasts of prey,
He there was tempted day by day,
By Satan's ingenuity.
And all those days he nothing ate ;
But angels came and by him sat,
And ministered to him while there ;
And when those days all ended were,
He hungered. Then the tempter said,
If thou in truth art Son of God,
Command these stones to be made bread,
But Jesus answered him, and said,
It stands written, Alone on bread
Thou shalt not live, but by each word
Proceeding from the mouth of God.

Then Satan to Jerusalem,
The holy city, with him came,

And set him on the dizzy height,
The temple's cornice, and in sight
Of all below ; then to him said,
If thou in truth art Son of God,
Cast thyself down, for it doth stand
Written, that He will give command,
And charge his angels thee to keep ;
And on their hands they will alone
Uphold thee, lest against a stone
Thou dash thy foot.
Again 'tis written, Jesus said,
Thou shalt not tempt the Lord thy God.
The devil foiled, does not give o'er,
But to tempt Jesus tries once more.
He takes him to a mountain's height,
Shows him the world, its kingdoms bright,
And in a single moment's time,
Before him all their glories chime.
Then saith the devil, I will now
All these great things, their glory too,
And all their power, give unto you,
(For by delivery 'tis mine,
And it shall surely all be thine,)
If thou bow down and worship me.
Jesus replied to this offence,
Go thy way, Satan ! from me, hence !
For it is written graved in stone,
The Lord thy God and him alone,
Thou shalt worship ; serve others none.

The devil having made an end
Of these temptations, leaveth him ;
And hence departed for a time.
And lo ! came angels from the throne,
And ministered to him alone.

SECTION XVII.

PREFACE TO JOHN'S GOSPEL.

JOHN 1: 1-18.

IN the beginning was the Word.
With God the Word was, and was God.
In the beginning was the same
With God, and all things through him came
Into existence, and consist.
Without him nothing doth exist.
In him is life, and was the life
The light of men.
The light shines in the darkness, but
The darkness apprehends it not.

Sent forth from God, arose a man
(Miraculous) whose name was John.
He came as witness, that he might
Bear testimony of the Light ;
That through him all men should believe.
The Light he was not, but he came
To be a witness for the same.
It was the true Light, that lighteth
All men coming into the world.
He was in the world, and the same
Through him into existence came.

And him the world acknowledged not,
He came to his own native spot,
But his own race received him not ;
But unto them who him received,
So many as in him believed,
To them authority gave he
Children of God new-born to be ;
Who not of man, nor flesh, nor blood
Were born, but of the will of God.
And flesh the Word became, and dwelt
Among us.
And the Shekinah we beheld,
Glory as of the only One,
The Father's sole begotten Son,
And full of truth and full of grace,
The image of his Father's face.

Concerning him John testifieth,
And exclaiming, thus he crieth,
This was the same of whom I said,
That He who cometh after me,
Before me now hath come to be.
For my superior was he.
For of his fullness did we all
Of grace succeeding grace receive ;
For the law came through Moses first ;
The grace, the truth, through Jesus Christ.
No man hath God the Spirit seen ;
Declared hath God the Father been
By him, the sole-begotten Son,
Embosomed in the Father, one.

SECTION XVIII.

THE TESTIMONY OF JOHN THE BAPTIST TO JESUS. *Bethlehem, beyond Jordan.*

JOHN i: 19-34.

THE record of John's interviews
With delegations from the Jews ;
When priests and Levites were by them,
To Jordan from Jerusalem,
Sent forth, to ask him, Who art thou ?
And he confessed, nor did deny,
But confessed, " Not the Christ am I "—
And they asked him, What then ? Art thou
Elijah ? He saith, I am not.
Art thou a prophet ? He said, No.
Therefore again to him they say
Who art thou ? Tell us that we may
To those who sent us answer give.
What sayest thou about thyself ?
He said, I am a crier's voice,
Proclaiming in the desert place,
Make straight the pathway of the Lord,
As stands the prophet Isaiah's word.
Also among the deputies,
Were sent some of the Pharisees.

And they said also, Why dost thou
Baptize, if thou are not the Christ,
Elijah, nor the prophet?

John answered saying, I baptize
With water, but before your eyes,
And in your midst, there standeth one
Whom ye know not; and this is he
Whose advent followeth after me,
The thong that fasteneth whose shoes
I am unworthy to unloose.

In Bethany these things were done
Beyond the Jordan, and where John
Was baptizing.

He, on the morrow, Jesus sees
Approaching toward him, and he says,
Behold! the Lamb of God, that bears
The world's sin on himself, appears!
This is the same of whom I said,
There cometh a man after me,
Before me who has come to be,
Because superior to me;
I knew him not; but that might he,
To Israel manifested be,
I baptizing with water, came.
And John bore testimony thus;—
I saw the Spirit, like a dove,
Descending from the sky above,
And, lighting on him, it remained.
I knew him not, but he who sent
Me to baptize and say, Repent,

The very same said unto me,
Descending upon whom you see
The Spirit, and remaining, he
Baptizeth in the Holy Ghost.
And I have seen and testified,
That this one is the Son of God.

SECTION XIX.

JESUS GAINS DISCIPLES.

The Jordan, Galilee.

JOHN 1: 35-51.

ON the next day John stood again
And two of his disciples ; and
Looking at Jesus as he walked
He said, Behold the Lamb of God !
The two disciples, hearing him,
Then followed Jesus ;
And Jesus turning, saw them near,
And said to them, What seek you here ?
Rabbi, they said, (that is to say,
Teacher) where is it thou dost stay ?
And he saith, Come and you shall see.
They came, saw where he made his stay,
And tarried with him for the day,
It being the tenth hour about.
Now of the two Andrew was one
Who heard what had been said by John
And followed Jesus.
Finding his brother Simon first,
He saith to him, Now we have found
The true Messiah, that is, Christ.
Him straightway he to Jesus led,

And Jesus looking on him said,
Simon thou art the son of John ;
Kephas, thou shalt be called, a stone.

Jesus was minded the next day
To go forth into Galilee,
And finds Philip ; invitingly
To him saith Jesus, Follow me.
This Philip was from Bethsaida,
(On the west shore of Galilee,)
Andrew and Peter's townsman.
Philip his friend Nathanael meets,
And him thus joyfully he greets,
And saith, Indeed we now have found
Him, of whom Moses in the law
Did write, and prophets too foresaw,
Jesus the son of Joseph, who
Is from Nazareth, as we know.
To him Nathanael answering said,
Can any good thing ever be
Out of Nazareth ? Come and see,
To him saith Philip.
Jesus beheld Nathanael near,
Approaching him, and saith, See, here,
An Israelite of Jacob's seed,
Guileless, an Israelite indeed !
Nathanael saith, Whence knowest me
Then answered Jesus, I saw thee
When thou wast under the fig-tree,
And before Philip called to thee.
To him Nathanael answering said

Rabbi, thou art the Son of God ;
Thou art the King of Israel.
Jesus answering to him said,
Is it because I said to thee,
I saw thee under the fig-tree,
That thou believest ? thou wilt see
Hereafter greater things than these.
Verily say I unto you,
Henceforth unclouded ye will view
Heaven opened, and God's angels, too,
Ascending and descending on
The Son of man.

SECTION XX.

THE MARRIAGE AT CANA OF GALILEE.

JOHN ii : 1-12.

THERE was a wedding, the third day,
At Cana, town of Galilee.
And Jesus' mother, as a guest,
Was present at the marriage feast.
Jesus and his disciples were
Invited to the wedding there.
And when at length the wine was gone,
Saith Jesus' mother to her son,
There is no wine.
Woman, saith Jesus unto her,
And what hast thou to do with me ?
Not yet had my hour come.
His mother to the servants saith,
Whatever he shall say to you,
That carefully obey and do.
Now six stone water jars sat there,
A Jewish custom, and they were
For various washings, holding near
Two or three amphoræ apiece,
To them saith Jesus, Fill the jars

With water ; and obeying him
They filled them even to the brim.
[Obedient to the word divine,
The conscious water turned to wine.]
And now draw out, to them he saith,
Bear to the ruler of the feast.
And they bare it to him in haste.
But when the ruler of the feast,
The water turned to wine did taste,
And whence it was knew not the least,
(But the attendants, those who drew
The water from the vessels, knew ;)
He calls the bridegroom ; to him saith,
The choicest wine at every feast
At first is set before the guest,
When drunken of the generous wine,
Then poorer product of the vine.
But disregarding custom, thou
Hast kept the choicest wine till now.

This, first of miracles, did he
In Cana, town of Galilee.
And made his glory manifest ;
And his disciples in him more
Believed than they had done before.

And after this he went his way
Down to Kaphernaum, he,
His mother, brothers, and likewise
His own disciples ; and there they
Not many days prolonged their stay.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

(Time one Year.)

SECTION XXI.

AT THE PASSOVER JESUS DRIVES THE TRADERS FROM THE TEMPLE.

Jerusalem.

JOHN ii : 13-25.

THE Jews' passover was at hand.
Jesus went to Jerusalem,
And found there in the temple, those
Selling oxen and sheep and doves.
And money-brokers also were
Found sitting in the temple there,
And when of cords entwined in braid,
A scourging whip he first had made,
He from the temple, drove out all
The sheep and oxen from each stall.
And poured the brokers' money out ;

Their tables turned, put them to rout ;
And said to those who there sold doves,
Take these things hence ; my Father's house
No more for gain and mammon use.
Remembered his disciples then,
'Twas written by the Psalmist's pen,
Zeal for thy house will me consume.

Answered the Jews therefore, and said—
What sign to us now sheweth thou,
Thou hast the right these things to do?
Jesus replied, and said to them
Destroy this temple ; in three days
This temple I again will raise.
Then said the Jews, forty-six years,
This temple as it now appears
Was in the building ; wilt thou raise
It in its grandeur in three days ?
The temple to which he referred
Was of his body (which interred
Within three days again should rise
According to the prophecies).

When he was risen from the dead,
They remembered, he this had said ;
And now the scriptures they believed,
And what he said as truth received.

While he was in Jerusalem,
To keep the feast for which he came,
Seeing the miracles he wrought,
Many believed in what he taught.
In confidence not fully yet

Did he to them himself commit;
For he knew all, and needed none
To testify to him of man.
For well he knew the human heart,
What was in man, his inmost part.

SECTION XXII.

OUR LORD'S DISCOURSE WITH NICODEMUS.

Jerusalem.

JOHN iii : 1-22.

THERE was a man, a Pharisee,
Named Nicodemus, and was he
A ruler of the Jews ; the same
To Jesus in the night time came,
And said to him, Rabbi, we know
Thou art a teacher come from God ;
For miracles can no man do,
Such miracles as doest thou,
Except God be with him.
Jesus answering, said to him,
Verily, say I unto you,
Except a man be born anew,
God's kingdom he can not perceive.
And Nicodemus saith, How can
One who is old be born again ?
Can he a second time return,
And from his mother's womb be born ?
Said Jesus, answering, Verily,
Verily, say I unto thee,
Except a man new born shall be
Of water and of Spirit, he

Into God's Kingdom can not come.
The natural man is born of earth ;
The Spirit gives the second birth.
Then marvel not I said to thee,
That born anew ye all must be.
The wind bloweth where it doth list,
And the sound thereof thou hearest,
But knoweth not, for no one knows
Whence it cometh, or whither goes.
So is, and hath been, every one
Who of the Spirit hath been born.
And Nicodemus, answering, said,
And how can these things come to pass ?
And Jesus answering, said to him,
Teacher of Israel art thou,
And these things doth not even know ?
Verily I say unto you,
We are speaking of what we know,
And testify of what we saw ;
Our witness ye do not receive.
If ye will not my words believe,
When you of earthly things I told,
How if the heavenly I unfold,
Will ye believe ?
To heaven hath ascended none,
But he who came from heaven down,
The Son of man, who is now even
Essentially as God in heaven.
Even as Moses lifted up
The serpent in the wilderness,

So likewise must the son of man
Be lifted up, that every one
Who trusts, and in him doth believe,
May life, eternal life, receive.
For God so loved the world, he gave
The only Son the world to save ;
That all those who in him believe
Should never perish, but receive
Eternal life beyond the grave.
For to the world God sent the Son,
Not to condemn the world undone,
But that the world through him might be
Saved from its sin and misery.
Whoever in the Son believes,
Is not condemned ; who disbelieves
Judgment already has received ;
Because he hath not him believed,
The sole begotten Son of God.
And this the judgment, that the light
Hath come into the world so bright,
And men the darkness did prefer,
Because their doings evil were.
For every one that evil doeth,
Hateth the light, nor to it cometh,
Lest his own deeds reproved should be.
But he that lives by truth, comes near
The light, that may his works appear,
And be made manifest, and clear,
That they have all been wrought in God.

SECTION XXIII.

JESUS REMAINETH IN JUDEA AND BAPTIZETH—FURTHER
TESTIMONY OF JOHN THE BAPTIST.

JOHN III : 22-36.

DEPARTING from Jerusalem,
Jesus and his disciples came
Into the country of Judea,
And tarried with them sometime there,
And baptized.

Now John in Enos, Salem near,
Was also then baptizing there,
Because there many fountains were ;
And people came and were baptized.
For not as yet had John been thrown
Into the prison.

Then there arose, between the Jews
And John's disciples, different views
About baptizing ; and they came
To consult John about the same ;
And they said to him, Rabbi, he
Who over Jordan was with thee,
To whom thou hast borne witness, lo !
The same baptizeth, and all go
To him to be baptized.
John answered them and said, A man

Upon himself can nothing take,
Unless to him it hath been given,
By full investiture from heaven ;
Ye will yourselves me witness bear,
That I Christ's honors did not share.
And ye indeed have not forgot,
I said, the Christ, no, I am not ;
But that before him I am sent,
To call the people to repent.
The bridegroom, he who hath the bride ;
The bridegroom's friend stands by his side ;
Hearing the bridegroom's loving voice,
He doth exceedingly rejoice.
So therefore, my accomplished joy
Has been made full, without alloy.
He must increase and I decrease ;
He that now cometh from above
Is over all, Son of God's love ;
He whose origin is of earth,
Is earthy from his natural birth,
And speaketh of the things of earth.
He who cometh forth from heaven
Is over all, and testifies
Of what he saw and what he heard ;
And yet no one receives his word.
But whosoever hath received
His testimony, and believed,
Had to a covenant anew
Affixed his seal that God is true.
For he whom God hath hither sent,

Speaketh God's words with true intent.
No measure bounds the Spirit, given
To him who cometh forth from heaven.
The Son, the Father loveth even,
And in his hand all things hath given.
He that believeth not the Son
Shall not see life, but doth beside
The wrath of God on him abide.

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SECTION XXIV.

JESUS DEPARTS INTO GALILEE AFTER JOHN'S IMPRISONMENT.

MATT. (iv : 12.)—(xiv : 3-5.) MARK (i : 14.)—(vi : 17-20.) LUKE
 (iv : 14)—(iii : 19-20.)

HEROD the tetrarch having been
 Reproved by John for his foul sin,
 Taking Herodias to wife,
 During his brother Philip's life,
 And other evils having done,
 Now added this peculiar one ;
 That he sent forth, took John and fast
 Bound him, and into prison cast
 For Herodias' sake ; for he
 Had married her unlawfully.
 And unto Herod John had said,
 Unlawful 'tis for thee to wed
 Thy brother's wife ; and therefore had
 Herodias a quarrel still
 Against him, and it was her will
 Him to have murdered, but could not ;
 For Herod feared, because he knew
 That John was holy, just and true.
 And guarded him, whom having heard,
 Was much at loss, and to his word

Attended still, and gladly heard ;
Yet wishing to put John to death,
Fear of the multitude repressed
The murderous thought within his breast,
Because the people counted John,
That of the prophets he was one.
When, therefore, Jesus heard that John
Had now been into prison thrown,
Knew how the Pharisees had said,
That Jesus more disciples made,
And also more baptized than John,
(Himself though Jesus baptized none,
By his disciples it was done.)
He in the Spirit's power withdrew,
And left Judea, retiring now
To Galilee, and on his way
He must pass through Samaria.

SECTION XXV.

OUR LORD'S DISCOURSE WITH THE SAMARITAN WOMAN

—MANY OF THE SAMARITANS BELIEVED ON HIM.

Shechem or Neapolis.

JOHN iv : 4-42.

HE reaches now accordingly,
A city of Samaria,
Sychar so called, and which is near
The tract of land to hold and have,
That Jacob his son Joseph gave.
And there was Jacob's well.

Wearied by journeying on the way,
About the sixth hour of the day,
Jesus was sitting by the well.

A woman of Samaria,
Now cometh to draw water there ;
And thus saith Jesus unto her,
Give me to drink.

(For his disciples now had gone
To buy provisions in the town.)
Then saith the woman, How dost thou
Ask drink of me ? thou art a Jew,
I a Samaritan ; with us
The Jews do have no intercourse.
Jesus answering, to her said,

If thou didst know the gift of God,
And who it is that saith to thee,
Give me to drink ;
Thou wouldest have asked of him, and he
Living water would have given thee.

To him the woman answering, saith,
Thou hast nothing to draw with, sir ;
The well is deep, whence then hast thou
That living water, I would know ?
Art thou greater, wilt thou tell,
Than Jacob, who gave us the well,
Who drank himself thereof, also
His children, and his cattle too ?
Jesus answering, said to her,
Whoever of this water drinks,
Will thirst again :
But of the water I will give,
Whoever drinks will ever live ;
Thirst never more ;
But in him shall this water dwell,
And will become a living well,
A fountain springing up and pure,
And to eternal life endure.
The woman saith, Give me, I pray,
This water, sir, so that I may
Thirst not, nor come as heretofore,
Up hither, to draw water more,
He saith to her, Go call thy husband
And come here.
The woman answered him and said,

I have no husband.
To her saith Jesus, Thou saidst well
No husband have I,
Five husbands thou hast even had,
But he whom thou hast with thee now,
Is not thy husband; in this, thou
The truth hath spoken.
The woman saith, Sir, I perceive
Thou art a prophet.
Our fathers worshipped on this mount;
You say Jerusalem's the fount
From whence the living waters flow;
That there to worship men should go.
Believe me, woman, Jesus saith,
That there is coming soon a time
When neither in Mount Gerizim,
Nor even at Jerusalem,
Will ye worship the Father more.
Ye worship that ye know not what;
An unknown God we worship not;
For salvation comes through the Jews.
But an hour cometh, and is now,
When the true worshippers will bow,
Worship the father everywhere,
In spirit and in truth sincere;
For such the Father seeks to find,
To worship him.
God is a Spirit, and must they
Who worship him acceptably
Worship in spirit and in truth.

The woman saith, Messiah who
Is called the Christ, will come, I know,
And he to us will all things show.
To her saith Jesus, I am he
Who now am speaking unto thee.

And his disciples now came near,
And were amazed, that they should hear
The master with a woman speak;
But did no explanation seek.

Leaving the water jar, no stay
The woman made; without delay
She to the city went her way,
And to the men saith, Come and see
A man, who all things told to me
I ever in my life had done.

Is this the Christ, the promised one?

To see him, from the city they
Were coming out continually.
And his disciples now entreat,
And urge him, saying, Rabbi, eat.
To them said Jesus, I have meat
Ye know not of, whereof to eat.
Then they one to another said,
Hath any one here brought him bread?
Saith Jesus unto them, My meat
To do the will, and to complete
The work of him who sent me forth.
There are four months, do ye not say,
Then cometh round the harvest day?
Behold, I say, Lift up your eyes,

And view the fields, that they are white,
Are ready for the harvest quite.
The reaper in the harvest field,
Is now receiving of its yield
Wages, and fruit is gathering more*
Which will in heaven laid up in store
Unto eternal life endure ;
That he who sows may raise his voice,
With him that reaps, and both rejoice.
For in a spiritual point of view,
The saying is entirely true ;
One is the sower of the field,
Another reaper of its yield.
To reap the field you I have sent.
In which you had no labor spent,
Others have labored and have ye
Entered into their industry.

Many Samaritans received
The woman's words, and him believed.
When therefore they to Jesus came,
They urged him to remain with them.
And so he tarried there two days.
And many more believed his word,
Because from his own lips they heard ;
And to the woman said, No more
Believe we for what thou before
Hast said ; for we ourselves have heard,
And know from his own spoken word,
This is indeed the Christ foretold,
The promised Saviour of the world.

SECTION XXVI.

JESUS TEACHES PUBLICLY IN GALILEE.

JOHN iv: 43-45. MATT. iv: 17. MARK i: 14-15. LUKE ii: 14-15.

LEAVING the two days after, he
Went forward into Galilee ;
For Jesus himself testified,
A prophet in his fatherland
Hath no honor, none can command.

When he to Galilee arrived,
The Galileans him received ;
For they unto the feast had been,
And all those things themselves had seen,
That he did in Jerusalem.
Jesus from that same time began
To preach abroad the gospel plan,
Saying, Completed is the time,
And now God's kingdom is at hand ;
Repent ye therefore, and believe
The Gospel and its truths receive.

The fame of Jesus went throughout
All that same region round about.

SECTION XXVII.

JOHN iv : 46-54.

To Cana Jesus came again,
Where he had made the water wine.

There was a certain nobleman
Whose son lay sick at Kapharnaum.
And hearing that to Galilee
Jesus had come, immediately
He went to him, and urged that he
Would come straightway, and heal his son.
For he was sick, with fleeting breath
Approaching to the point of death.
Said Jesus therefore unto him,
Except ye signs and wonders see,
Ye will not now believe in me.
Come down, O Lord, ere my child die,
Is the sad nobleman's reply.
To him saith Jesus, Go thy way,
Thy son liveth.
The man believed what Jesus said,
And hastened to his son's sick bed.
His servants met him on the way.
Immediately to him they say,

Thy child liveth, who near his end,
At the seventh hour began to mend.
The father knew 'twas at that hour,
When Jesus spoke with healing power.
The nobleman himself believed,
And all his house the truth received.

SECTION XXVIII.

JESUS AT NAZARETH; HE IS THERE REJECTED, AND
FIXES HIS ABODE AT CAPERNAUM.

MATTHEW iv: 13-16.—LUKE iv: 16-31.

JESUS came to Nazareth then,
Where taught and brought up he had been;
As usual, on the Sabbath-day,
To synagogue he went his way.
And he rose up to read, and there
To him a volume of Isaiah
The prophet was then handed up;
Unrolling it the place occurred
In which thus written was the word:
The Spirit of the Lord is upon me,
Because he hath anointed me
To preach the gospel to the poor,
Proclaim deliverance, and set free
The captives bound to slavery,
Recovery to the blind of sight,
Those bound in chains, and bruised thereby,
To loose and set at liberty.
Proclaim the year of jubilee,
Year to the Lord acceptable.
And rolling up the volume then,
To the assistant back again

The same returning, he sat down.
The eyes of all those present were
Now fixed and fastened on him there.
And he to them began to say,
This Scripture in your ears to-day
Has been fulfilled. All testified
That it was true what he had said;
And wondered, that proceeded forth
The words so graceful from his mouth;
And said, Is not this Joseph's son?
Said Jesus unto them, Mine ear
Will surely from you quickly hear
A well-known proverb of the day,
Physician, heal thyself, you'll say:
Whatsoever we have heard
In Kapharnaum thou hast done,
The same do in thy native town.
And he said, Verily, I say
Unhonored doth a prophet stand,
In his own native fatherland.
But unto you a truth I tell.
That many widows in Israel
Were in the days Elijah knew,
In which the heavens distilled no dew,
And were shut up and seemed like brass;
Till three years and six months did pass;
While famine was on every hand,
And great distress throughout the land.
But Elijah was sent to none,
Save one poor widow, who alone

Dwelt in Sarepta of Sidon.
And in Elisha's time did dwell,
Many lepers in Israel.
But there was none of them made clean,
Save Naaman, the Syrian.

All in the synagogue who heard
These things, and knew what had occurred,
Were filled with wrath, and quickly rose,
And thrust him from the city close.
And led him to the mountain's brow,
Intending him headlong to throw
Swift down to the ravine below ;
But passing through the midst of them,
And leaving Nazareth, he came
And dwelt in Kaphernaum, town
Of Galilee, and was that one,
Which by the coast, lies bordering on
Both Neptahlim and Zebulon.
That all the words fulfilled might be,
Spoken through Isaiah's prophecy,
Saying,
*The lands which by the lake shore lie,
Of Zebulon and Napthali,
Beyond the Jordan Galilee
Of the Gentiles ;
People who sat in darkness there,
Saw a great light, and those who were
Sitting in death's shade, upon them
A light arose.*

SECTION XXIX.

THE CALL OF SIMON PETER, AND ANDREW, AND JAMES,
AND JOHN ; AND THE MIRACULOUS DRAUGHT OF
FISHES.

Near Kapharnaum.

LUKE v: 1-11.

IT came to pass that while the crowd
Was there to hear the word of God,
And him surrounding, that he stood
Near by the lake Gennesaret,
And saw two small boats as they sat
In the lake, rocking near the shore :
The fishermen were gone from them,
Their nets were washing in the stream.
Jesus now entered Simon's boat,
And asked that he a little more
Would thrust the boat out from the shore ;
And himself seating in the boat,
The multitude before him taught.
And he an end now having made
Of his discourse, to Simon said,
Launch further out into the deep,
And give your nets a wider sweep ;
And Simon answering said, All night,
Master, we here have toiled and wrought,

And nothing in our nets have caught ;
But at thy word I will obey,
Let down the nets without delay.

This having done, a multitude
Immense, of fishes they enclosed ;
Their nets beginning now to break,
At once they beckon, and they hail
Their partners on the other sail,
To come and help them, and they came,
Filled both the boats up to the brim,
So full that they began to sink ;
And Simon Peter seeing it,
Fell straightway down at Jesus' feet,
Saying, Depart from me, for I
A sinner, Lord, before thee lie ;
For he and those there with him, all
Were much astonished at the haul
Of fishes, so were James and John
The sons of Zebedee, and known
As Simon's partners.

And Jesus unto Simon said,
Addressing all, My footsteps tread
And follow after me ; ye then
Shall be fishers, and shall catch men.
And straightway all now lend a hand,
And having brought their boats to land,
Left their fathers, forsaking all,
And followed Jesus at his call.

SECTION XXX.

THE HEALING OF THE DEMONIAC IN THE SYNAGOGUE.

MARK i: 21-28. LUKE iv: 31-37.

To Kapharnaum going home,
 The Sabbath-day now having come,
 He in the synagogue straightway,
 As he was wont, taught on that day.
 Astonished were the hearers, when
 They heard the doctrine he taught then.
 For quite unlike the scribes, his word
 Was powerful, piercing like a sword.

Now in the synagogue arose,
 And in the very midst of those
 Whom Jesus had but just addressed,
 A man, a spirit who possessed
 Of a vile demon,
 Who with loud voice to Jesus cried,
 Let us alone! for what have we,
 Thou Holy One, to do with thee?
 Art thou come here us to destroy?
 Jesus of Nazareth thou art,
 I know, and pray thee hence depart.
 Jesus rebuked him saying, Peace;
 Come out of him; thy torments cease!

And when the demon him had torn,
And thrown him in the midst forlorn,
And cried aloud, he to his lot
Yielding, came out and harmed him not.

All were amazed at what was done ;
Questioned among themselves each one,
What word is this ? What doctrine new
Has been this day brought to our view ?
To his authority and power
The unclean spirits even cower,
And his commands at once obey.
Come out and hasten hence away.

Immediately was spread his fame.
On every tongue was Jesus' name.
In every place the country round
Through Galilee his praises sound.

SECTION XXXI.

THE HEALING OF PETER'S WIFE'S MOTHER AND MANY
OTHERS.

Kapharnaum.

MATT. VIII : 24-27. MARK I. LUKE IV : 38-41.

WHEN from the synagogue he rose,
To Simon's house he straightway goes ;
And entering it with James and John,
Simon's wife's mother saw there, sick
Of fever ; and anon they speak
To Jesus, and for her besought.

He came and took her by the hand,
And raising her that she might stand,
Rebuked the fever ; instantly
The fever left her, and she came,
And grateful ministered to them.

Now when the sun his parting ray
Was shedding at the close of day,
Jesus fatigued had yet no rest,
All the diseased, and the distressed,
And those with demons vile possessed,
All in the city who were ill,
And who had faith in Jesus' skill,
Were gathered now around his door,
Anxious to feel his healing power.

Standing before the waiting crowd,
He cast out devils by his word ;
The unclean spirits coming out
Were raving, and proclaimed about,
Thou art the Christ, the Son of God.
And he rebuked them ; not a word
Permitted them to speak ;
Silent were they at his behest,
For well they knew he was the Christ.

He laid his hands now gently on
The sick, and healed them every one.
So that fulfilled might clearly be
The word in Isaiah's prophecy.
Himself took our infirmities,
. And likewise bore our sicknesses.

SECTION XXXII.

JESUS WITH HIS DISCIPLES GOES FROM KAPHARNAUM
THROUGHOUT GALILEE.

MATT. IV : 23-25. MARK I : 35-39. LUKE IV : 49-44.

RETURNING to take rest at night,
He rose again before the light.
Soon as appeared the twilight gray,
He sought a desert place to pray ;
Simon and all his guests, who were
Remaining with him all night there,
Followed soon after, and him sought,
And finding him they then besought
That he would not yet go away ;
For all seek thee, to him they say.
But Jesus said, I cannot stay.
To other cities, let us go ;
For I am sent to them also ;
And I must preach in every place
God's kingdom and his saving grace.

• And he went through all Galilee,
Preached in their synagogues, and he
Cast out devils in every case,
Where they had found a dwelling-place.
Healed all diseases, every kind,
Both of the body and the mind.

His fame was published about,
And went all Syria throughout;
And all the sick to him they brought,
All those who had diseases caught,
Who were tormented night and day,
With every kind of malady;
And those possessed, of fever sick,
The palsied and the lunatic;
Each one was cured, the great and small,
The good Physician healed them all.
Great multitudes, him following, came
From Galilee, Jerusalem,
From Decapolis and Judea,
Beyond the Jordan far and near.

SECTION XXXIII.

HEALING OF A LEPER.

Galilee.

MATT. VIII : 2-4. MARK I : 40-45. LUKE IV : 12-16.

IT came to pass when journeying on,
And while within a certain town,
A leper, seeing Jesus, came,
And falling down before the same
Worshipped, and then besought his aid,
And thus in faith to him he prayed.
Lord, if thou wilt, thou hast the power
To make me clean, this very hour.
Jesus, with kind compassion moved,
Put forth his hand, the leper touched,
Saying, I will it; be thou clean.
This having said, immediately
The man was cleansed of leprosy.
Then Jesus charged the leper straight,
That he to no one should relate
The story of his cure, but go
First to the priest and himself show,
The law respecting cure obey,
Offer the gift without delay,
As Moses had enjoined the same
A testimony unto them.
But he on coming out began

To publish it to every man;
And Jesus' fame now more and more
Was spread abroad than e'er before.
So to the house now openly
Unable to return was he,
For multitudes to hear him came:
And to be healed the sick and lame.
And having healed them all and taught,
The lonely wilderness he sought,
The temple grand with hands not made,
And there he to the Most High prayed.

SECTION XXXIV.

THE HEALING OF A PARALYTIC.

Kapharnaum.

MARK ii : 1-12. LUKE v : 17-25. MATT. ix : 2-8.

AND some days after, Jesus then
To Kapharnaum came again.
When it was rumored he had come,
And now was in the house at home,
Straightway so many there had come,
That in the house there was no room,
Nor even space around the door;
And unto them he preached the word.
And sitting, heard attentively
The doctors and the Pharisee,
From every town of Galilee,
Judea and Jerusalem.
And while they thus were hearing him,
Those who were listening could but feel,
Was present there the power to heal,
When lo ! a man brought on a bed
Taken with palsy, almost dead !
They sought in vain in every way,
To bring him and before him lay.
The multitudes increased so fast,
They were obliged to go at last
Upon the house-top; and the roof

Having uncovered first enough,
They let the palsied man down through
The tiles into the midst below,
In front of Jesus; he their faith
Perceiving, to the palsied saith,
Child born anew, of good cheer be!
Thy sins are all forgiven thee.
The envious Pharisee and scribe
Began to reason and deride;
Said to themselves, Who is this one
Who speaketh blasphemies? for none
Can forgive sins but God alone.

When Jesus, by his spirit taught,
Perceived and knew their every thought,
He said to them immediately,
Among yourselves why reason ye?
For which is easier to say,
Thy sins are now forgiven thee,
Or else to say, Rise up and take
Thy bed along with thee and walk?
That ye may know the Son of man,
Hath power on earth to pardon sin,
He to the paralytic said,
Rise, to thy house go with thy bed!

And he immediately arose
Before them all, and homeward goes,
God glorifying on the way.
Amazed were all, in wonder stood
Praising and glorifying God.
And filled with awe they trembling say,
Strange things have we seen here to day!

SECTION XXXV.

THE CALL OF MATTHEW.

Kapharnaum.

MATT. ix : 9. MARK ii : 13-14. LUKE v : 27-28.

AND after these things, Jesus then
Forth to the lake shore went again;
And there the multitudes him sought,
And there again the crowds he taught.

As he was passing on his way,
He saw a publican that day
Named Levi, Matthew is the same,
(For he is called by either name)
As he was sitting at receipt
Of customs, where taxpayers meet.

To him said Jesus, Follow me!
And he arose, obeyed his call,
And followed Jesus, leaving all.

PART IV.

THE LORD'S SECOND PASSOVER UNTIL THE THIRD.

SECTION XXXVI.

THE POOL OF BETHESDA—THE HEALING OF THE INFIRM MAN, AND OUR LORD'S SUBSEQUENT DISCOURSE AT JERUSALEM.

JOHN V : 1-47.

THE Jewish feast was near at hand.

Jesus went to Jerusalem.

Now in this city is a pool
Of healing waters, fresh and cool.
An ample bath, its Hebrew name
Bethesda, house of Mercy same ;
'Twas near the sheep-gate, and possessed,
Five porches for the sick, distressed.
And in these porches day by day,
A multitude of sick folks lay,
The blind, the halt, the withered, weak,
Those who could neither hear nor speak,
Waiting with anxious look and care,
The moving of the waters there.

For at a certain season went
An angel down, on errand sent,
The waters in the pool to move,
Their healing virtues to improve ;
Then whosoever first stepped in,
After the pool had troubled been,
Of whatsoever he was ill,
Was then made whole

And now there was a certain man,
Who in his malady had been
For eight and thirty years.
When Jesus saw him lying still,
And knowing he had long been ill,
He saith to him, Wilt thou be cured ?
The sick man saith, Sir, be assured
I have no one by me to stand,
Who will extend a helping hand
To put me in the pool, just when
The waters there have troubled been.
So when I'm coming slowly on,
Before me steps another down :
To him saith Jesus, Rise, thy bed
Take up and walk : as soon as said,
The man was made quite whole and sound,
Took up his bed and walked around ;
And this was on the Sabbath day.
To him just cured thus spoke a Jew,
It is the Sabbath, and for you
Unlawful to take up the bed.
He answered thus, The same who said

Take up thy bed and walk, is he
Who made me whole. Of him ask they,
Who is the man who said to thee
Take up and walk? not yet did he
Who had been healed the person know,
To whom he did this blessing owe;
For Jesus left the public place,
A crowd now having filled the space.

Soon after Jesus finding him,
Still in the temple, to him said,
Behold thou art made whole; no more
Sin, lest a worse thing than before
Upon thee come.

The man departed and brought word
Unto the Jews, 'twas Jesus cured
And made him whole.

And now for this cause did the Jews
Jesus persecute and abuse;
And went about, him sought to slay,
Because he healed on Sabbath-day.
But he answered them and said,
My Father worketh until now,
And I work as ye see me do.
Therefore the Jews now sought the more
To kill him than they had before,
Because not only had he broke
The Sabbath, but because he spoke
Blasphemy, for he had said,
God was his Father, having made
Himself his equal.

Then Jesus answering, to them said,
Verily, say I unto you
The Son himself can nothing do,
Save whatsoever seeth he
The Father doing.
For all things which by him are done,
These in like manner doth the Son ;
Because the Father the Son loveth,
And sheweth him all things he doeth.
And greater works than these will he
Show to him, that may marvel ye.
For as the Father those long dead
And sleeping in their earthly bed
By his great power resuscitates,
So too the Son reanimates
And quickens whomsoe'er he will.
For now the Father judgeth none,
But he all judgment to the Son
Hath committed, that all men should
Honor the Son, just as they would
The Father, the Almighty God.
He who honoreth not the Son,
The Father honoreth not, the one
Who sent him.
Verily say I unto you,
That whosoever my word heareth,
And on him sending me believeth,
Hath everlasting life attained,
And henceforth shall not be condemned ;
For he has passed from death to life.

Verily, say I unto you,
The time is coming and is now,
When the still dead with quickening ear
The voice of God's own Son shall hear;
And they that hear shall rise and shine,
Raised and renewed by grace divine.
For as the Father in himself,
So in himself the Son, hath life,
Gift of the Father to the Son.
And him authority he gave,
Judgment to execute alone,
Because he is the incarnate one:
Marvel, marvel not at this,
The hour is coming none will miss,
When all who slumber in the grave
Will hear, when lie his voice shall raise,
And forth shall come raised from the dust,
They that have done good, the just,
To resurrection unto life;
They that have evil done, the base,
Unto a fearful resurrection,
To judgment and to condemnation.
I of myself can nothing do,
But as I hear I judge, and so
My judgment is and must be true,
Because I seek not mine own will,
But his who sent me to fulfill.
If for myself I testify,
Witness incompetent am I;
There is another witness true,

Who testifies of me to you.
The testimony I well know,
Which he doth testify is true.
Ye sent to John, and truthfully
He testified concerning me ;
But not from man do I receive
Testimony ; these things say I
But on them I do not rely,
But say them, that by you received
You may believe them, and be saved.

John was a burning, shining light ;
And ye were willing at first sight
And for a season, to rejoice,
And in his praises raised your voice ;
But as the light in you grew dim,
So faded too your love for him.
My greatest witness is not John,
To prove my mission ; what I've done,
The works the Father gave to me
To finish, the same works you see
That I am doing ; these of me
Bear testimony full and clear,
That the Father hath sent me here ;
The Father, too, himself hath borne
Witness that he hath sent the Son.
His voice at no time have ye heard,
Nor seen his form, nor doth his word
In you abide ; for him receive
Ye do not, nor on him believe
Whom he hath sent.

Ye search the scriptures and maintain,
That they eternal life contain ;
And these are they which testify,
And witness bear concerning me.
And yet unwilling still are ye,
Life to obtain to come to me.
I receive not applause from men ;
But you I know, that love to God
In you yourselves hath no abode.
I in my Father's name am come,
And ye receive me not. If some
Other in his own name shall come,
The same ye will at once receive.
How can ye then on me believe,
Who of yourselves applause receive,
And seek not that which comes alone
From God, the true, the only one ?

Think not that I will you accuse
Before the Father; you refuse
To hear Moses, in whom you trust.
Accuse you and condemn he must.
Because if Moses ye believed,
Ye would believe me equally ;
For Moses wrote concerning me.
If his writings ye disbelieve,
How will ye then my words receive ?

SECTION XXXVII.

THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH
ON THE WAY TO GALILEE.

MATT. xii : 1-8. MARK ii : 23-28.

NOW on the second Sabbath day,
After the first, while on his way
To Galilee, Jesus went through
The corn fields ; faint and hungered too.
Jesus' disciples plucked the heads
Of grain, and rubbing out the seeds
Between their hands, the barley ate.

The Pharisees, with envious hate,
Said to him, Thy disciples do,
And by thine own permission too,
What is unlawful, and what may
Be never done on Sabbath day.
Why thus pervert and so make void
The holy Sabbath of the Lord ?
And answering them, thus Jesus said,
So much as this have ye not read,
What David did when he had need,
And hungry was himself, and they
Who with him were in company ;
How in God's house he entered there,
The period when Abiathar

Was high priest, and the shew-bread ate,
Bread only which the priest might eat,
And to them also gave?
Or in the law have ye not read,
How on the Sabbath day 'tis said,
The priest may in the temple do
Work servile, and be blameless too?
But I say and to you declare,
Is in this place where you now are,
A greater than this temple far.
Had ye known what this signifies,
Mercy I wish, not sacrifice,
The guiltless ye would not condemn,
And he again said unto them,
According to God's gracious plan
The Sabbath day was made for man,
Not man was for the Sabbath made.
Therefore the Son of man, said he,
Is Lord too of the Sabbath day.

SECTION XXXVIII.

THE HEALING OF THE WITHERED HAND ON THE
SABBATH.*Galilee.*

MATT. XII: 9-11. MARK III: 1-6. LUKE VI: 6-11.

NOW on another Sabbath-day
It came to pass, that entered he
Into the synagogue and taught.
And lo ! there was a man there seen,
Whose right hand had long withered been.
And they, the scribe and Pharisee,
Were closely watching him, to see
If he would heal on Sabbath-day,
An accusation that might they
Find against him ; but he their plan
Perceiving, said then to the man
Who sat there with his withered hand,
Forth in the midst rise up and stand !
And in their midst the man arose,
And there stood waiting in repose.
And they again inquiringly
Addressing Jesus, to him say,
Is it allowable to heal
Upon the Sabbath ? But, said he,
What man among you shall there be,

Who hath one sheep, and it shall stray,
Fall in a pit on Sabbath-day,
Will not lay hold, and it straightway
Lift out?
Of how much greater value then
A man is than a sheep!

And Jesus said, I will ask you
One question further; in your view
Lawful is it on Sabbath days
To follow good or evil ways?
To save a fellow creature's life,
Or murder in the heart and strife
Indulge? Silent, all held their peace.
The scribes all further questions cease.
Jesus indignant looked around
With sinless anger, grief profound,
On them who still had hearts of stone;
And in the presence of each one,
He said to him who there did stand,
Stretch forth thy right, thy withered hand!

He did so, and at once all see
The hand restored, and perfectly
Whole like the other.

The Pharisees with maddened heart,
Forth from the synagogue depart,
And with Herodians counsel take
To gratify their murderous hate;
And every effort they employ,
Jesus to compass and destroy.

SECTION XXXIX.

JESUS ARRIVES AT THE SEA OF TIBERIAS, FOLLOWED BY
MULTITUDES.

Galilee.

MATT. xii : 15-21. MARK iii : 7-12.

BUT when their purpose Jesus knew,
He then at once from them withdrew
With his disciples to the sea,
Great multitudes from Galilee
And from Judea following them,
And also from Jerusalem,
And Idumea,
Beyond the Jordan, about Tyre
And Sidon.
Great multitudes, who, having heard
What wonders wrought he by his word,
Came to him, and he healed them all.

Then he to his disciples spake,
And asked that they to him should send
A small boat on him to attend.
Lest should the crowd in eagerness
Now being great, upon him press.
For having cured so many such,
All having plagues pressed him to touch.
When him the unclean spirits saw,
They fell before him, struck with awe,

And crying out to him, they said,
Thou art indeed the Son of God !
And them he strictly charged that none
Should yet in public make him known ;
So that the prophet Isaiah's word,
Which he had spoken of the Lord,
Might be fulfilled.

*Behold the servant of my choice ;
Belovéd, in whom I rejoice,
My Spirit I will breathe on him,
And he to Gentiles shall proclaim
Judgment, and make known the same.
He will not strive, nor outcry raise,
Nor will his voice in streets be heard.
He will not break a bruised reed,
A smoking flax-wick will not quench.
Till he send forth triumphantly
The judgment unto victory,
And on his name will nations place
Their hopes for future blessedness.*

SECTION XL.

JESUS WITHDRAWS TO THE MOUNTAINS—CHOSES THE
TWELVE—THE MULTITUDE FOLLOW HIM NEAR
KAPERNAUM.

MATT. X: 1-4. MARK iii: 13-19. LUKE vi: 12-19.

NOW to the mountain Jesus went;
In prayer to God all night he spent.
And when the morning light he sees,
He rising from his bended knees
Called his disciples : when they came,
From them chose twelve and named the same
Apostles, and he them ordained,
That they should be with him retained.
That he might send them forth to preach,
With power to heal diseases each,
And demons cast from those possessed.
The names which the Apostles bear,
The twelve ordained, as follows are ;
First Simon, surnamed Peter, he,
And James the son of Zebedee.
Andrew, Peter's brother, John,
And James who was Alpheus' son.
Philip, Thomas, Bartholomew,
Simon the Zelot, Matthew too,
Lebbæus, called by other names,

And who the brother was of James.
Judas Iscariot, the same
Who well deserves a traitor's name.
Jesus with his disciples then
Came from the mount, stood on a plain.
Great multitudes from all Judea,
Jerusalem, from far and near,
From Tyre and Sidon, the sea-coast,
Of people a prodigious host,
All came to hear, and to be cured
Of their diseases, felt assured
If Jesus they might only touch,
His healing virtues were to such
A certain cure; in faith they press
Upon him, in their sore distress,
Because from him a healing power
Went forth to all, a certain cure.

SECTION XLI.

THE SERMON ON THE MOUNT.

MATT. V : 6-7. LUKE VI : 20-29.

SEEING the multitudes, again
Jesus ascending from the plain,
Went higher on the mount, and there,
When seated, his disciples near
Their Master came, and him around
Were gathered all upon the ground.
Great multitudes to hear him now,
Had covered all the mountain's brow.
On his disciples, deep in thought,
He raised his eyes and thus he taught.

Blesséd the poor; to them are given
The kingdom and the wealth of heaven.
Blesséd are they who mourn, in grief;
They shall find comfort and relief.
Blesséd the meek; the earth is theirs,
They shall inherit it, as heirs.
Blesséd are they that hunger here,
And thirst for righteousness; for sure
They shall be filled as they desire.
Blesséd are ye who weep below;
Joy and rejoicing ye shall know.
Blesséd the merciful · for they

Mercy shall meet at judgment-day.
Blesséd are they whose hearts are pure ;
They shall see God, his word is sure.
Blesséd the peacemakers, all those
Who strifes and differences compose ;
They shall be called, for such they are,
God's children—his peculiar care.
Blesséd are they, who for the sake
Of righteousness shall meekly take
All persecution from men given,
For theirs is the kingdom of heaven.
Blesséd are ye, when men shall hate,
And from you seek to separate,
And cast reproach on your good name,
That you for me may suffer shame,
In that same day lift up your voice,
And leap for joy ; your hearts rejoice,
For great is your reward in heaven ;
For just so persecuted they
The prophets, long before your day.

But woe to you, ye rich ! for know,
Your riches are all here below.
Woe to the epicure ! for he
Shall hunger, and a starveling be.
Woe unto you who revels keep,
And laugh ; for you shall mourn and weep.
Woe unto you when all shall raise
Their voice in your behalf and praise ;
For so their fathers did alway
To the false prophets of their day.

Now ye are of the earth the salt ;
But if its savor salt has lost,
It can not be at any cost
Restored, but ever is henceforth
Both virtueless, and nothing worth
But to be cast upon the ground
And by men's feet be trodden down.
And ye are of the world the light.
A city set upon an height
Cannot be hid. Neither do men
A candle light and place it then
Beneath the bushel, but upon
The candlestick, so that it might
To all within the house give light.
So let your light before men shine
That they may see good works of thine,
And glorify your Father, even
Your Father God, who is in heaven.

Think not that I come to destroy
The law or prophets ; I am come
Not to destroy but to fulfil ;
For verily I say to you,
Till heaven and earth shall pass from view,
Not one iota from the law,
Shall be repealed, nor shall a flaw
Therein be found till all shall be
Fulfilled ; for such is God's decree.
Whoever therefore should transgress,
Should set aside one of the least

Of these commandments, and men so
Teach by example, thus to do,
That one shall least be called in heaven ;
But whoso shall both do and teach
The holy law, in deed and speech,
As it inspired from God was given,
Great shall the same be called in heaven.
For verily to you I say,
Except your righteousness exceed
That of the Scribes and Pharisees,
Ye shall in no case come within
Heaven's kingdom.

Ye heard, that it was said of old
Thou shalt not kill ;
And who should kill, of trial he
And judgment will in danger be ;
But say I further unto you,
Who is angry without just cause,
Breaks equally the written laws,
And of the judgment certainly
He will also in danger be.
And who shall to his brother say
Raca, will of the council be
In danger of its just decree ;
And who shall to his brother say
Thou fool—and that offensively,
Of hell fire will in danger be.
If therefore, to the altar thou
Shall bring thy gift, remembering now,
Thy brother hath against thee aught ;

Leave there thy gift : thy brother sought
And found, confess to him thy sin,
And being reconciled, again
Then to the altar back repair,
Present thy free-will offering there,
In litigation if thou art
Engaged at law, go thou apart,
Quickly thine adversary see ;
To settle all with him agree
While thou art with him in the way,
And that before the judge has tried
The cause, lest he shall first decide
Against, and then deliver thee
Unto the officer's custody,
Who will, all these proceedings past,
Thee surely into prison cast.
Verily say I unto thee,
Thou wilt by no means come out thence,
Til thou hast made full recompense.

Ye also heard that it was said,
Adultery thou shalt not commit ;
But I declare still further yet,
Whoso shall on a woman dare
With a licentious thought to stare,
Has already within his heart,
The crime committed on his part ;

But, if thy right eye thee ensnare,
With holy courage firmly dare
To pluck it out and from thee cast ;
More to thy profit at the last,

That of thy members perish one,
Than thy whole body be undone ;
And if thy right hand thee ensnare,
Then cut it off, and from thee cast ;
More to thy profit at the last,
That of thy members perish one,
Than thy whole body, sound and well,
Should finally pass into hell.

Again, the laws of Moses say,
Whoso shall put his wife away,
First let him write and to her give,
With whom he will no longer live,
A full dismissal, and divorce :
Then she must leave and take her course.
But unto you do I now say,
Except for fornication may
No man e'er put his wife away ;
If he for any other cause
Divorce his wife, he breaks the laws,
And causes her, if she see fit
Again to marry, to commit
Adultery; and the same time
Her husband's guilty of the crime.

Ye, too, have heard and have been told,
It hath been said to them of old,
That thou shalt not thyself forswear,
But shall perform with faithful care
The oaths, which of thine own accord
Thou hast assumed unto the Lord.

But I say now, Swear not at all,
Neither by heaven, for 'tis God's throne ;
Nor by the earth, for 'tis his own,
His footstool, and he made the same ;
Nor by the great Jerusalem,
The city of the sovereign King,
Thou neither by thy head shouldst swear :
Thou hast no power to make one hair
Or white or black.
But let your speech to others be
The truthful, plain, nay, nay, yea, ye :
For whatsoever more is done,
Is evil from the evil one.

Again ye heard that it was said,
And in the law ye may have read,
An eye for eye, and tooth for tooth,
But say I unto you, forsooth,
Resist not evil ;
But unto him that smiteth thee
On the one cheek, let offer be
Made of the other ; should thy foe
Take off thy cloak, give thy coat too.
And whosoe'er shall thee constrain
To go one mile, go with him twain ;
To every man that asketh thee,
Give of thy goods, and liberally ;
And ask not that they should return
The goods they take ;
And never turn thyself away
From him who borrow would of thee.

Ye also heard that it was said,
Thy neighbor thou shalt love, and dread
Thine enemy and hate him too ;
But I say now again to you,
Love your enemies, and you should
To them who persecute do good ;
Bless them who curse, and for them pray
Who use you ill, spitefully,
That sons indeed new-born may ye
Then of your heavenly Father be ;
For he maketh his sun to rise
Upon the evil—good likewise,
And on the just and unjust too
Sends equally the rain and dew ;
For if ye love them who love you,
What do ye more than others do ?
And if ye good to others do,
Who in return do good to you,
What thanks deserve ye? for just so
Unto each other sinners do ;
And publicans are not behind,
For to each other they are kind.
If only brethren ye salute,
What can ye over others claim ?
Do not the heathen just the same ?
And if for usury you lend,
To be returned all in the end,
What thanks are yours? for worldlings do
To worldlings just the same as you ;
But my disciples ever should

Love their enemies and do good,
And lend to them who need, and learn
To hope for nothing in return.
Great your reward, for then shall ye
The children of the Highest be ;
For God most kind hath ever been
To evil and unthankful men.
As merciful as God to thee,
So merciful thyself must be.
Be ye perfect therefore even
As He your Father is, in heaven.

Ye, my disciples, must take heed,
That ye perform no righteous deed
In ostentation before men,
To be admired and by them seen ;
For otherwise you no reward
Your heavenly Father will accord.
When therefore doest thou thine alms,
No trumpet sound, make no alarms,
As do the hypocrites, who meet
In synagogues and in the street,
Their works to herald, so they then
May glory have and praise from men.
They verily have their reward,
Their praises published abroad.

But when thou doest alms, take care
That no one knoweth when or where ;
Let not thy left hand even know
What thine own right hand doth bestow,
So that thine alms may thus descend

In secret to thy foe or friend.
Thy Father, then, who sees the heart,
To thee will a reward impart.

And when ye pray, ye shall not be
As are the hypocrites, for they
Love in the synagogues to pray,
And in the corners of the street,
That men may see them as they meet.
Verily say I unto you,
Reward they have in their own view.

But when thou prayest, enter in
Thy closet, shut thyself within,
There to thy God in secret pray,
Thy heart's desires before him lay.
The Father who in secret sees
His prayerful child upon his knees,
To him will graciously accord
A certain and a rich reward.
But when ye pray, use not again,
As heathens, repetitions vain ;
For they suppose for every word,
For their much speaking, they'll be heard.
Be not ye therefore like to those,
For well your heavenly Father knows
What things ye need, what ye desire
Before ye ask him or inquire.

After this manner, therefore pray,
Our Father in the heavens above,
Thy name be hallowed, God of love ;
Thy kingdom come, thy will be done

In heaven and earth in unison.
Give us to-day the bread we need
Our bodies and our souls to feed.
And so our debts forgive us even,
As we our debtors have forgiven.
And bring us into trials none,
But save us from the evil one.

[The kingdom, power, and glory then
Be thine, forever more, Amen.]
If ye forgive your fellow-men
Their trespasses, your Father then
Will forgive you; if you do not
Your debts will never be forgot.

Moreover when ye fast, appear
Not with countenance sad and drear,
As do the hypocrites, who go.
Their dismal faces round to show,
Which they disfigure that they may
Appear to men to fast and pray.
Verily say I unto you
They do in full have their reward,
But fasting thou, with comeliness
Anoint thy head and wash thy face,
That thou to men seem not to fast,
But to thy Father who beholds
The secret of true fasting souls;
Then shall thy heavenly Father, who
In secret sees, reward thee too.

On earth lay not your treasures, where
Both moths and rust corrupt, and dare

Thieves also to break through and steal,
And where you can no safety feel,
But place in heaven your treasures, where
No moths, no rust, and no thieves are.
For where thy treasure all shall be,
Thine heart will keep it company.

Light of the body is the eye ;
If clear and single, 'twill descry,
And keep the narrow path in sight,
Thy body will be full of light ;
But if distempered be thine eye,
Thy body will in darkness lie.
Thy body, if of darkness full,
Becomes the dungeon of the soul.
No man can well two masters serve ;
From one or other he will swerve ;
Either to one unfaithful prove,
And serve the other with true love :
Or else to one will cleave and stay,
And from the other turn away.
Ye cannot God and mammon serve.

Therefore I say again to you,
My precepts keeping all in view,
Take for your life no anxious care,
What ye shall eat, or drink, or wear.
Is not the life than food much more ?
Is not the body much before
The raiment, that it covers o'er ?
Behold the birds that fly in air,
That they sow not, nor take they care

To gather into barns their food,
Yet feedeth them your Father God.
Are ye not better much than they ?

Which one of you by careful thought,
Can add unto his lifetime aught ?
For raiment careful why are ye ?
Behold the fields clad beauteously ! .
Consider how the lilies grow,
They toil not, neither do they spin,
Yet Solomon hath never been
In all his glory, once arrayed
So gorgeously as these are made ;
If God so clothe the grass, fresh grown,
Which is to-day, to-morrow thrown
Into the furnace, shall not he
Much more clothe you ? How faithless ye !

Be ye not careful then, to say,
What shall we eat or drink to-day,
Or where shall clothing we obtain ;
These things the Gentiles seek to gain.
Because your heavenly Father knoweth
Ye need these things, and them bestoweth ;

But seek ye first, and all possess,
God's kingdom and his righteousness,
And all these things shall added be ;
Supplied your each necessity.
Be not thou careful for the morrow,
Let for itself the morrow care.
Each day shall its own burthens bear.
Judge not severely if you'd be

By others judged with lenity.
And others do not ye condemn,
If uncondemned you'd be by them.
Forgive, and ye shall be forgiven ;
Give liberally, it shall be given
Again to you, in measure more,
Brim full, your basket and your store
Pressed down till it can hold no more,
Shaken together, running over
Into your bosom from the giver.
For the same measure you shall mete,
Shall be measured to you complete.

A parable he spake to them ;
How can the blind man lead the blind ?
The ditch will not both surely find ?
The learner is in no degree
Above his teacher ; but if he
Is instructed, and perfectly,
Such one will as his teacher be.

And why beholdest thou the mote
That in thy brother's eye may float ?
But considerest not the beam
That is in thine own eye, 'twould seem.
How canst thou to thy brother say,
Let me the mote from out thine eye
Remove, when lo ! within thine own
A film, e'en like a beam, has grown.
Thou hypocrite, thy jaundiced eye
First clear, then thou shalt plainly see
To draw out of thy brother's eye

The mote which doth within it lie.

To dogs unclean and full of strife,
Give not the holy bread of life,
Nor cast your precious pearls to swine,
Lest they should trample them and spurn,
And tear and rend you in return.

Ask, if your duty you would know;
God will the path of duty show.
Seek wisdom with determined mind,
And wisdom you shall surely find.
Knock patiently, and ne'er give o'er,
And you shall see heaven's open door.
To each who asks, and seeks, and knocks,
His precious treasures God unlocks.

What man of you, who, if his son
Shall ask for bread will give a stone ?
Or who, if he shall ask a fish,
Will place a serpent in his dish ?
If ye then, being evil, know
How on your children to bestow
Good earthly gifts, then how much more
Your heavenly Father, from his store,
Shall give good things to them who pray
And daily ask, and him obey !
Therefore, as ye wish men should do
All things soever unto you,
So unto them do ye likewise ;
This is the law and prophecies.
Enter in through the narrow gate ;
For wide the gate and broad the way,

That to destruction leads alway,
And there be many which go in
Through that wide gate, the doom of sin.
Narrow the gate, straitened the way,
That leads to life, eternal day ;
And those who find it—few are they.

But of false prophets who appear,
And in sheep's clothing come, beware ;
Their soft exterior is disguise,
The ravenous wolf within them lies.
For ye shall know them by their fruits.
Do men grapes gather from the thorn ?
Are figs on thistles ever borne ?
So each good tree good fruit brings forth
The corrupt tree, fruit nothing worth.
Bad fruit a good tree cannot bear,
Good fruits on bad trees never are.
The tree where no good fruits appear,
Is then hewn down, cast in the fire.

From the good treasure of his heart
A righteous man will good impart.
An evil heart of unbelief
Bringeth forth evil, sorrow, grief ;
For thoughts that fill the human heart,
The tongue will utter and impart.
Wherefore by fruits of heart and tree,
Ye know of each the quality.
Not every one who hears my word,
And saith to me, O Lord ! O Lord !
Shall enter into heavenly rest ;

But he alone among the blest
Shall in my Father's kingdom dwell,
Who doth my heavenly Father's will.
Many to me, in that great day,
Will cry Lord, Lord, and to me say,
Did we not prophesy in thy name?
And cast out devils through the same?
And many wondrous works perform?
But unto them I will reply,
Why call me Lord and Master, why?
And yet do not the things I say?
I never knew you, hence from me
Ye workers of iniquity.

Who therefore, coming unto me,
Heareth and doeth what I say,
Him I will liken to the man
Who built his house on this wise plan;
First dug down deep beneath the ground
Till the firm, solid rock was found,
Then built his house secure thereon.
Descending came the floods and rain,
The winds blew fierce but beat in vain
Upon that house, it stood the shock;
For it was founded on the rock.
But he that heareth what I say,
And doeth not, doth not obey;
That man will I compare to one
Who, no foundation having planned,
Builded his house upon the sand;
And when descending came the rain,

The floods, the wind, the hurricane
And on that house its fury beat,
It fell ! the fall thereof was great !

And now it came to pass, that when
Jesus had ended all these words,
Astonished were the listening crowds.

For them, not as the scribes taught he,
But as one with authority.

MATTHEW viii : 8-6.

When from the mountain he had come,
Great multitudes still followed him.

SECTION XLII.

THE HEALING OF THE CENTURION SERVANT.

MATT. viii : 5-13. LUKE vii : 1-10.

AND when into Kapharnaum
Jesus had entered, to him came,
In a certain centurion's name,
The elders of the Jews, who said,
His servant boy lies almost dead,
Sick of palsy ; and urgently
They besought him, and said that he
For whom this favor should be done
Is worthy, a deserving one—
Loves our nation, is generous,
Hath built the synagogue for us.
Jesus then said, I now will go
And heal him of his grievous woe.
And went with them. And now so soon
The house of the centurion
As he drew near, he through his friends
This message unto Jesus sends,
Lord, trouble not thyself, for I
Am unworthy, that drawing nigh
Thou e'er shouldst come beneath my roof.
Nor worthy think myself to come
To thee ; only speak thou the word,

And let my servant boy be cured.
For even with my brief control
A hundred soldiers on my roll,
To one, Go here or there, I say,
Another, come without delay,
Do this, my servant ! all obey.

Thus hearing the centurion speak,
Jesus admired he was so meek,
And to the people turning round,
Said, Verily I have not found,
No, not in Israel, so great faith !
As even this centurion hath.
And now I say that many yet
From east and west shall come, and sit
With Abram, Isaac, Jacob, all
Who heard with faith God's gracious call,
In the heavenly kingdom, where
No hypocrites or false ones are.
While children, to the kingdom born,
For their sad unbelief and scorn
Shall unto outer darkness go ;
There weep and gnash their teeth in woe.

And then did Jesus kindly say
To the centurion, Go thy way,
And as thou hast believed on me,
So even be it done to thee.

His servant in the selfsame hour,
Was healed by Jesus' word and power.
They that were sent, returning, found
The palsied servant well and sound.

SECTION XLIII.

RAISING THE WIDOW'S SON.

LUKE vii : 11-17.

IT came to pass that on next day,
Jesus proceeding on his way,
Came to a city called Nain ;
And with him went a goodly train
Of his disciples, and a crowd
Of many people.
When nigh its gate, but just without,
Behold a dead man carried out !
And he his mother's only son,
And she a widow left alone.
With her the people follow near
The son's remains upon the bier.
And seeing her, the Lord then had
Compassion on her ; to her said,
Weep not ; and came and touched the bier,
The bearers stopped and stood in fear.
And he then said, with lifted eyes,
Young man, I say to thee, Arise !
The dead sat up, began to speak.
The people all in silence keep.
Then Jesus to his mother said,
Receive thy son raised from the dead.

Then came a fear on all, and they,
God glorifying, praising, say
A great prophet to us is risen ;
Visitor from the God of heaven.
And the report of him went forth
Through all Judea, and throughout
The entire region round about.

SECTION XLIV.

JOHN THE BAPTIST IN PRISON SENDS DISCIPLES TO JESUS.
Kaphernaum.

MATT. xi: 7-9. LUKE vii: 18-35.

Now John's disciples went to see
Their Master still in custody,
And told him all that had been done;
How Jesus raised the widow's son,
How other miracles were wrought
By Jesus' power, and how he taught.
Then John a special message sent
By the disciples, who now went
With these instructions: First straightway
Go to Jesus, and to him say,
Art thou indeed the coming One,
Or look we for another soon?

The messengers, now having come,
Present themselves and to him say,
John the Baptizer sends to thee
To ask thee straight and pointedly,
Art thou indeed the coming One,
Or look we for another soon?
And in that hour, the very same
The messengers to Jesus came,
He cured disease of every kind,

Plague, evil spirits, and the blind ;
And he answering said to them
Go now and tell John every word,
Yea all things you have seen and heard ;
That lame men walk, and blind men see,
Lepers are cleansed of leprosy ;
The deaf too hear, and even more,
The dead are raised ; and to the poor
The gospel's preached ; and blessed is he
Who taketh no offence at me.
Soon as the envoys leave the place,
And back their steps to John retrace,
Then Jesus to address the crowd
Concerning John began and said, .
At first, when John began to teach,
And in the wilderness to preach,
Many of you whom I address
Went out into the wilderness.
For what did ye go out to see ?
A reed there shaken by the wind ?
No wavering in John you find.
What went ye out, declare to me,
Into the wilderness to see ?
One clothed in raiment soft and fair ?
John wore a cloth of camel's hair.
Besides ye would not hope to see,
Appareled fine and gorgeously,
The Baptist in his ministry.
Lo ! those that brilliant garments wear,
In royal palaces appear.

Once more I ask, for what went ye
Into the wilderness to see ?
A prophet? Yea, I say, and more
Than any prophet heretofore.
For this is he, who is foretold
By Micah's prophecy of old ;
Behold my messenger I send
Before thy face, and to the end
That a highway prepared may be,
And all the paths made straight for thee.
And now to you do I declare,
Of those that born of women are,
A greater prophet, no, not one,
Hath risen up than Baptist John.
But in heaven's kingdom, verily,
The least one greater is than he ;
And from the days of John till now
Heaven's kingdom has been pressed into,
And ardent, earnest men of sense
Have taken it by violence.
For all the prophets and the law,
Until John prophesied.
But now, a wonderful event,
This great forerunner who was sent,
If you will hearken and believe,
And will my evidence receive,
Is Elijah, which was to come !
To this important truth give ear,
Let him hear who hath ears to hear.
And all the people that heard John,

The publicans and every one
Baptized by him, approved his word,
And justified the ways of God. . .
But lawyers, and the Pharisees,
God's purposes and his decrees
Toward them rejected to their hurt.
They unbaptized have their desert.

But, said the Lord, Whereunto, then,
This generation of strange men
Shall I compare? Like children they,
Who in the market sit, and say
One to the other, Played have we
Upon the pipe, but danced not ye;
And when again a dirge we've played,
Ye have no lamentation made.
Ye show perverseness much the same;
For John the Baptist hither came,
Not eating bread nor drinking wine,
And he a demon hath, ye say.
Then came the Son of man straightway,
Eating and drinking, and ye say,
Behold a glutton, a wine-bibber,
Friend to the publican and sinner!
And yet was wisdom justified
By works which her own children did.

SECTION XLV.

REFLECTIONS OF JESUS ON APPEALING TO HIS MIGHTY WORKS.

MATT. xi: 20-30.

THEN began Jesus to upbraid
The cities, wherein he had done
His most numerous, mighty deeds,
For they repented not;
Woe to thee Chorazin,
Woe to thee Bethsaida,
For if in Sidon and in Tyre,
The mighty deeds had all been done,
Which were in you performed, each one
Would have repented long ago,
In sackcloth and in ashes too.

But verily to you I say,
More tolerable in the judgment day
For Tyre and Sidon it will be,
Than for Chorazin, Bethsaida.
And Kapharnaum, shalt thou, high
Exalt thyself ev'n to the sky?
Thou shalt be brought down low, to dwell
Within the nether world.
For if in Sodom, had been wrought
The wonders which in thee were seen,

It in beauty, without decay,
Would have remained until this day.
And now again to you I say,
More tolerable in the judgment day
For Sodom will it even be
Than for thee.

Jesus at that time answering, said,
O ! Father, Lord of heaven and earth,

I unto thee confess, thou hast
From wise sagacious men concealed
These things, and them to babes revealed
O ! Father, yea, for in thy sight
It so seemed good, and just and right.
All things delivered were to me
By my Father.

Except the Father, knoweth none,
With perfect certainty the Son ;
Neither doth any fully know
The Father but the Son,
And he to whom the Son may feel
Disposed the Father to reveal.

All that are weary, and all ye
The heavy-laden, come to me ;
And I your heavy-burdened breast
Will then relieve, and give you rest.
Take on my yoke, and learn from me ;
For lowly, meek in heart am I.
And you'll find rest, the soul's delight.
Easy my yoke, my burden light.

SECTION XLVI.

JESUS ACCEPTS AN INVITATION TO DINE AT A PHARISEE'S
HOUSE—PARDONS THE WOMAN WHO WAS A SINNER
WHO HAD ANOINTED HIS FEET.

LUKE vii: 36-50.

THEN came one of the Pharisees
And asked Jesus, if he would please
To eat with him ; without excuse,
Consenting, he went in the house.
When all was ready made, his seat
Then taking, he sat down to meat.
When lo ! a woman of the town,
One well by all the people known,
Who having learned that Jesus sat
In the Pharisee's house at meat,
Brought there an alabaster vase
Of ointment, which she had procured ;
And standing now by Jesus' seat,
Behind him, weeping at his feet,
Began to wash them with her tears,
And wipe them with her flowing hairs,
And kissed his feet with reverent love,
Born of the Spirit from above.
Then with the precious ointment laved
His feet, whose grace her soul had saved.

Now when the host had witnessed all
That had occurred within the hall,
He said within himself, If he
Were a prophet, most certainly
He of himself would then have known
What sort of woman is this one
That toucheth him; for she indeed
Is a sinner. Then Jesus said,
Simon, attend, give ear to me;
I have something to say to thee.
Then, Master, say it now, saith he.

A certain creditor once had
Two debtors, and both debts were bad.
The one five hundred pence did owe,
The other fifty: knowing now
They neither had the means to pay,
He graciously and nothing loth,
Freely forgave the debts of both.
Now which will love him most, disclose.
Said Simon, answering, I suppose
The one to whom he most forgave.
Jesus replying, to him said,

Rightly didst thou judge; then turned,
And pointing to the woman spurned,
He said to Simon, Dost thou see
This woman here?
Since in thy house thou gavest me,
No water for my feet, but she
Hath washed them with a flood of tears,
And wiped them with her flowing hairs.

Thou gavest me no kiss, but she,
Since first I came, unceasingly
Hath kissed my feet.

Thou didst not even oil my head.

This woman, whose mere touch you dread,
My feet with ointment hath o'erspread.

Wherefore I say to thee, now even
Her many sins have been forgiven,
For she loved much.

But he who little is forgiven,
Loveth but little.

Then to her graciously said he,
Thy sins have been forgiven thee.

And those that at the table lay,
Began within themselves to say,
And who is this that sins forgives ?
But to the woman then said he,
Thy faith hath saved thee ; go thy way.

SECTION XLVII.

JESUS WITH THE TWELVE MAKES A SECOND CIRCUIT IN
GALILEE.

LUKE viii : 1-3.

AND afterwards, it came to pass
He went the villages throughout,
And all the cities round about,
Preaching, announcing all around
God's kingdom and its joyful sound.
The twelve were also with him now,
And certain women also who
Of evil spirits had been cured,
And sad infirmities endured,—
Mary the Magdalene from whom
Went forth seven demons to their doom,
Herod's steward's wife Joanna,
And many others, and Susanna,
Who kindly ministered to all
Of their own substance, though but small.

SECTION XLVIII.

THE HEALING OF THE DEMONIAC AND THE SIBES AND
PHARISEES BLASPHEME.*Galilee.*

MARK iii: 19-30. MATT. xii: 28-37. LUKE xi: 14-15—(17-23.)

WHILE travelling forward on the road,
They came at length to the abode
Where he before had often been.
And now the house they enter in;
And the crowd comes again so great,
They had not even room to eat.
And hearing it, his kindred came
To arrest him, because they said,
He had become deranged and mad.
Then unto him was brought by some,
One quite possessed, both blind and dumb.
He cast the demon out, and then
The dumb man spake and saw again.
And all the people wondering, said,
Is not this David's son indeed?
The Scribes and Pharisees, the same
Who came down from Jerusalem,
Proclaimed and heralded about,
This man hath Beelzebub, no doubt,
And by the prince of demons, he

Casts out the Jemons which we see.

But Jesus knew their thoughts, and now
He called them to him, and said, How
Can Satan Satan's self cast out ?
Such process soon would bring about
The ruin of his kingdom sure.
Kingdoms divided can't endure.
Nor can a household long subsist
Divided.
And cities which themselves divide
And disagree, will soon subside.
If Satan 'gainst himself hath risen,
He hath become divided, even,
And cannot stand, but hath an end.
But ye say and proclaim about,
That I by Beelzebub cast out
Devils. If devils I expel
By Beelzebub, the prince of hell,
By whom do children of your own
Demons from those possessed dethrone ?
Therefore shall they your judges be.
But if I cast the demons out
By God's own finger, past all doubt
God's kingdom then to you is come.
When armed a strong man keeps his home,
His goods are safe in every room ;
No one an entrance there can find,
Except he first the strong man bind :
But when a stronger man shall come,
And conquer him at his own home,

From him he first his armor takes,
Then of the spoils division makes.

Here no neutrality can be.

For he who is not firm with me,
Is against me; and also he
Who doth not gather to my fold,
Scatters abroad the sheep untold.
Wherefore I say, All sins shall be
Forgiven men and blasphemy;
And who against the Son of man
Should speak a word, it even can
And will forgiven be to men.

But whosoever shall blaspheme
Against the Holy Ghost, the same
Hath not forgiveness, but will he
Of sin eternal guilty be,
And for repentance find no room,
In this or in the world to come.
Because they blasphemously said,
That he an unclean spirit had.

Make good the tree and good its fruit
Or make the tree and fruits corrupt;
For every tree is surely known
By fruit which on the same hath grown.

Ye brood of vipers, how can you,
So evil, speak good things and true?
For the mouth speaks and doth impart
From the abundance of the heart.
The righteous man comes forth and brings
From the good treasure goodly things.

And from the evil treasure brings
The evil man forth evil things.

But, verily, to you I say,
That in the future judgment day
Men shall account for every word,
Which they to utter shall be heard,
[Language gives life and act to thought.
Judged then by words men surely ought,]
And by them then by God's decree,
Condemned or justified will be.

SECTION XLIX.

THE Scribes AND PHARISEES SEEK A SIGN—OUR LORD'S
REFLECTIONS.

Galilee.

MATT. xii : 38-45. LUKE xi: (16.) (29-36.)

AND certain of the company
Of Scribes and Pharisees then say,
Tempting him, Master we would see
A sign from heaven called forth by thee.
And when the people, gathering, ran
Together thick, Jesus began
To say to them with indignation,
This is an evil generation,
Seeking for a sign from heaven ;
And to it shall no sign be given
But that of Jonah, for so even
As Jonah, by command divine,
Was to the Ninevites a sign,
So to this generation he,
The Son of man, a sign shall be.
As in the monster of the sea,
Three days and nights, once Jonah lay,
So in the earth the Son of man
Three days and nights shall there remain ;

The men of Ninevah will rise,
And in the future grand assize,
Give evidence which will condemn
This generation, all of them ;
Because when Jonah preached, then they
Of sin repented heartily.
And now, behold, a greater here
Than Jonah doth to you appear.
A queen too of the South will rise
In the last judgment, and surprise
This evil generation there,
By testimony she will bear ;
For from the earth's bounds she came on,
To hear the wisdom of Solomon,
And now behold ! it doth appear
More than a Solomon is here.

No man, who doth a candle light,
Will place it then quite out of sight,
But on a candlestick, that he
Who cometh in, the light may see.

Light of the body is the eye.
If clear and single, 'twill descry
And keep the narrow path in sight.
The body will be full of light ;
But if distempered be thine eye,
Thy body will in darkness lie.
Therefore, take heed your light within
Be not the darkness born of sin.
If light then thy whole body be,
And no part dark, assuredly

It then shall all be full of light,
As when a candle, gleaming bright,
Illuminates the house at night.
When the unclean spirit is gone
Forth from a man, he walks alone
Through places arid, seeking rest ;
And, finding none, to himself saith,
Into my house will I again
Return, and I will there remain.
And having come, he finds it kept
Empty, and garnished, cleanly swept.
He then goeth and doth procure
Seven other spirits, evil more
Than he himself ; and, entering in,
Dwells in his old abode of sin.
And of that man the latter fate
Was worse than all his former state.
So shall the same just condemnation
Be to this wicked generation.

It came to pass, when near the close
Of this discourse, a woman rose,
And raised her voice amid the crowd,
And said to him in accents loud,

Blessed is the womb that bore thee first,
And blessed the bosom which thee nursed.
But Jesus said, Blessed rather they
Who hear God's word, and it obey.

SECTION L.

THE TRUE DISCIPLES OF CHRIST—HIS NEAREST
RELATIVES.*Galilee.*

MATT. XII: 46-50. MARK III: 31-35. LUKE VIII: 19-21.

WHILE Jesus yet the crowd addressed,
Which still remained and round him pressed,
His mother and his brothers too
Came and desired an interview.
They sent to call him to come near.
The message sent he did not hear.
Then of the multitude spake some,
And said to him, Behold have come
Thy mother and thy brothers too,
Wishing to see and speak with you.
But afterward he said to them,
Who is my mother? and who are
My brothers, of those standing there?
Then looking round about on those
Who did his audience compose,
He raised his hand and pointed where
His own disciples standing were,
And said, My mother! and behold
My brothers; all my fold!
Who do my Father's will, must be
Nearest of all akin to me.

SECTION LI.

AT A PHARISEE'S TABLE JESUS DENOUNCES WOES
AGAINST THE PHARISES AND SADDUCEES.

LUKE xi : 37-54.

AND as he spoke, a Pharisee
Asked him to dine ; immediately
Jesus went in and took a seat,
And at the table sat at meat.

Perceiving it, the Pharisee
Marvelled that unwashed should he
Sit down to dine in company. ◆

But thus to him the Master spake :
Ye Pharisees the outside make
Of cup and platter clean and bright,
That ye to men may seem upright.
But still your inner part is full
Of greed, of wickedness, and gall.

Ye thankless creatures, did not he
Who made what is without to be,
Also create the soul within ?
Cleanse then your hearts from secret sin.
Of things you have, however few,
Give alms as God hath prospered you.
And lo ! all things that then remain,
Are sanctified to you and clean.

But, Pharisees, woe unto you !
For ye tithe mint, pay tithes of rue,
And of all herbs the priests claim due,
And pass by justice, and avoid
The weightier matter, *love to God.*
These surely ought ye to have done,
And yet of those omit not one.

Woe, Pharisees ! woe unto you !
For seats the uppermost ye do
In the synagogue always seek,
And from them ye all others keep.
And in the market-places too,
Ye love the greetings men bestow.
Pharisees, hypocrites and Scribes,
Woe unto you, deceitful guides !
For ye are like to graves concealed
By grass o'ergrown of their own yield.
Men walking on them, unaware
Of any pitfall, stumble there.

One of the doctors of the law,
Then answering said, In saying so,
Thou, Master, us reproachest too.
Said Jesus then, Woe unto you,
Also ye doctors of the law !
For ye load men, cause them to groan
With burdens grievous to be borne ;
While ye yourselves will not so much
One finger to their burdens touch.
Woe unto you ! for tombs ye build
For prophets whom your fathers killed.

Most truly ye bear witness now,
That ye your fathers' deeds allow.
For they indeed the prophets killed,
And ye their sepulchres rebuild.
And therefore said God's wisdom true,
I prophets, and apostles too,
Will send hereafter unto them ;
And some of whom will they condemn,
And some will persecute, and kill,
The measure of their guilt to fill ;
So that the blood of prophets all,
Which hath been shed since Adam's fall,
Of this vile generation may
Be all required. Again, I say,
That from the blood of Abel, slain
By his own murderous brother Cain,
To Zachariah, who, between
The altar and the temple seen,
There by his murderer's hands expired ;
Yea, all the blood shall be required
Of this the present generation,
Shed ever since the world's foundation.

Wo ! lawyers, unto you I say,
Ye have taken and put away
The key of knowledge, have concealed
The narrow path, to you revealed,
So neither ye yourselves the way
Did enter in, but did delay
And hinder those, who entering were
The way to heaven by faith and prayer.

And as he said those things to them,
The Scribes and Pharisees began,
Like bloodhounds eager for their prey,
To fasten on him, and essay
Of many things to make him speak.
Lying in wait, some word they seek
To catch, that they may him accuse
Before the council of the Jews.

SECTION LII.

JESUS DISCOURSES TO HIS DISCIPLES AND THE MULTITUDE.

Galilee.

LUKE xii: 1-59.

MEANWHILE the crowd together came
In myriads, so great the same,
That as they massed together stood,
They one upon another trod.

Now Jesus his discourse began
To his disciples, thus it ran—
Now, first of all, avoid, I say,
The leaven of the Pharisee,
Which is indeed hypocrisy.
For naught is covered or concealed,
Nor hid that will not be revealed.
So therefore, whatsoever ye
Have spoken in the dark, will be
Heard in the light of open day.
What ye have spoken in the ear,
In closet where no one could hear,
Will from the house-top loud and clear,
Yet be proclaimed both far and near.
And unto you, my friends, I say,
Be not afraid of them that slay,

The body, and no more can do.
Whom ye should fear, I forewarn you ;
Fear him who, after having killed,
Hath power, if he shall be so willed.
To cast in hell ; to you I say
Yea, this One fear, and reverently.
For two farthings are ye not told
Five sparrows are in market sold ?
Not one of them, so small and wee,
Forgotten before God will be.

And the hairs even of your head
Have all been numbered, as I said,
Therefore fear not ; for ye are more
Value than sparrows many score.

And I say also unto you,
Whoever shall acknowledge me
Before all men, and heartily,
Him will the Son of man confess,
Before God's angels, own and bless.
But whosoever before men
Hath me denied, most surely then
In presence of God's angels he
Before the throne denied will be.
Whoso against the Son of man
Shall speak a word, it surely can,
And will, indeed, forgiven be ;
But who shall utter blasphemy
Against the Holy Ghost,
Forgiven it will never be.

When in the synagogue you wait,

Brought there before the magistrate,
 Or other higher powers, think not,
 When ye shall answer, how or what
 Ye then shall say, for in that hour
 The Holy Ghost, the higher Power,
 Shall teach you then the wisest way,
 Both how and what you ought to say.

While the disciples he thus taught,
 One from the crowd there Jesus sought,
 And said to him, Master, I pray,
 Speak to my brother, that he may
 Of the inheritance agree
 To a just division with me.
 But Jesus said, Man, who made me
 In worldly matters referee,
 A judge, commissioner, to decide
 Between two brothers and divide ?

Then he said to the people there,
 Of covetousness take heed, beware ;
 Because man's life consisteth not
 In the abundance he has got.

He spake a parable to them.
 A certain rich man's ground fruit bore
 So much, he had not room to store.
 He thought within himself, quite mute,
 What shall I do with all my fruit ?

Then rising said, This I will do ;
 Pull down my barns and build anew,
 And greater than they were before ;

There all my fruits and goods will store.
Then to my soul will say, No fears !
Have goods laid up for many years ;
Take thy rest eat, drink, merry be !

But God said unto him, Thou fool,
This night shall be required thy soul ;
Then who will all these good things share,
Which thou hast saved with so much care ?
Just so is he who layeth by
For himself treasure 'neath the sky,
And is not rich toward God on high.

And he to his disciples said,
Take for your life no anxious care,
What ye shall eat, how ye shall fare,
Nor for the body what to wear.
The life is more than food, and more
The body than the raiment o'er.

Observe the ravens, how that they
Do neither sow, nor reap, nor lay
In granaries or barns their food :
And feedeth them their Maker, God.
Of value how much more are ye
Than are the birds ye daily see.
And which of you by taking thought,
Can add unto his lifetime aught ?
If then the least ye cannot do,
Why let the rest then trouble you ?

Observe the lilies, how they grow ;
Their spreading petals all aglow.
They toil not, neither do they spin,
Yet Solomon hath never been,

In all his glory, once arrayed
So gorgeously as these are made.

If God so clothe the grass, fresh mown,
Which is to-day ; to-morrow thrown
Into the oven, will not he
Much more clothe you ? How faithless ye !

And do not seek, nor anxious think,
What you should eat, or what should drink ;
Nor restless be, of doubtful mind :
These things all worldlings seek to find.
And well your Heavenly Father knoweth
Ye need these things and them bestoweth.
But seek God's kingdom rather ye,
And all these things shall added be.

Fear not, my little flock, for now
Your Father's pleasure is, to you
To give the kingdom.

Sell what ye have ; in charity
To those who need give liberally.
And so provide yourselves a purse,
A lasting blessing, not a curse ;
Treasures in heaven that never fade,
Where neither thieves or moths invade.
For where your treasure is, alway
Your heart will be in harmony.

And let your loins be girded tight,
And let your lamps be burning bright,
And be yourselves like watchful men
Who waiting for their master, when
He from the wedding may return,

That when he cometh they may learn,
And, when he knocketh, open then
Immediately, and let him in ;—

Happy those servants who shall be
Found keeping watch, and faithfully,
When them the master comes to see.
I verily to you declare,
He then will gird himself, prepare,
And cause them to recline at meat,
And, as he passes, on them wait.
Early or late if he shall come,
The third or second watch reach home,
And find so faithful all have been,
Happy indeed those servants then ;
And this know ye, if the good man
Who kept the house had known just when
The thief would come, he surely would
Have watched, so that no burglar could
Have broken through his house and robbed.

Be ready, therefore, for ye can
Never know when the Son of man
Will come; he cometh at an hour
Ye think not of, but cometh sure.

Then to the Lord said Peter thus,
Speakest this parable to us
Alone, who thine apostles are,
Or even unto all that hear ?

And said the Master, Who is then
The faithful steward, prudent man,
Whom his master will ruler make, ,

O'er all his household care to take,
To give each one their proper meat,
That in due time they all may eat ?
Happy that servant whom his lord
On coming from the festive board
Shall find so doing.

I tell you truly, that will he
Appoint him then to oversee
All that he hath.

But if in heart that servant say,
My lord his coming will delay,
And shall begin to drink and eat,
And to be drunken, and ill treat
The maidens and men servants beat,
That servant's lord will surely come,
When least expected at his home,
And at an hour when unaware
Will meet him, and will scourge him there ;
And will the whip so hard bestow,
Cut him asunder with each blow ;
There for him will appoint a place,
With all the unbelieving race.

Again that servant who doth know
His master's wishes, what to do,
Who to prepare himself delayed,
His Lord's instructions disobeyed,
On him shall many stripes be laid.
But he who did not know direct
His master's will, yet did neglect
To use the light vouchsafed and given

To all, the very least one even,
And by omission did commit
Those things deserving stripes, he yet
Beaten with fewer stripes shall be,
And with much less severity.

For unto whom is given much,
The same shall be required of such.
And unto whom was much before
Entrusted, He will ask for more.

I came to send fire on the earth,
The Holy Spirit's burning truth.
And how I wish that it were now
Already kindled, all aglow !

But a baptism of blood I have
To be baptized with !

And how I'm straitened till it be
Accomplished, finished perfectly.
Suppose ye that I here now stand
To send forth peace upon the land ?
I tell you nay, hostility,
Division, rather will you see.
For from henceforth five there will be
Within one house who disagree—
Against three, two ; against two, three.
Father will differ from the son,
Division will between them run.
Mother and daughter will divide,
Against each other will decide.
Mother-in-law and her son's wife,
Will disagree and be at strife.

And he said also to the crowd,
Whenever ye behold a cloud
Arising from the west, ye say
A shower is coming up to-day ;
And so it comes to pass alway.
And when ye hear the south wind blow,
Ye say there will be heat ; and so
It even comes to pass, you know,

Ye hypocrites, ye can discern
And signs of sky and earth can learn,
How is it, that ye cannot see
This time in light of prophecy ?
Yea, why not come ye to the light,
And for yourselves judge what is right ?
When with thy adversary thou
Art going to the justice, now
Whilst on the way, give diligence,
Obtain from him deliverance ;
Lest he by force bring thee before
• The justice, who will hand thee o'er
Unto the bailiff, who then fast
Will surely thee in prison cast.
I tell thee, hence thou shall not go,
Till every mite is paid you owe.

SECTION LIII.

THE SLAUGHTER OF THE GALILEANS—PARABLE OF THE
BARREN FIG-TREE.

Galilee.

LUKE xiii: 1-9.

AND at that season, there were some
Who thither with the news had come,
About the Galileans slain,
Whose blood had impious Pilate ta'en,
And mingled in their sacrifice.

Then Jesus answered them again,
Think ye, these Galileans slain
Were sinners above all, that they
Have suffered thus? I tell you nay.
If ye repent not, all of you
Will in like manner perish too.
Or those eighteen, upon whom fell
Siloam's tower, their own death-knell,
Think ye before all others they
Were sinners there? I tell you nay,
If ye repent not, ye like them
Will perish in Jerusalem.
To them this parable spake he,
A certain man, a choice fig-tree
Had planted in his vineyard,

Coming to look for fruit thereon,
And disappointed finding none,
He said to his vine-dresser, See !
For these three years to this fig-tree
I have come, seeking fruit thereon,
And all these years find on it none.
Now cut it down ; why doth it stand ?
Why longer cumbereth it the land ?
But the vine-dresser answering, said,
Lord, let it be this year until
I dig about it and manure.
It then will bear good fruit, I'm sure ;
But if it then no fruit shall bear,
The tree no longer thou shalt spare

SECTION LIV.

PARABLE OF THE SOWER—LAKE OF THE GALILEE NEAR
CAPERNAUM.

MATT. xiii: 1-23. MARK iv: 1-25. LUKE viii: 4-18.

LEAVING the house on that same day,
Jesus went forth, sat by the sea,
And there beside the pebbled beach,
The people he began to teach.
The multitude that gathered round,
To hear the gospel's joyful sound,
Became so great, he left the land,
Entered a boat there near at hand,
Sat down in it, and then once more
Preached to the multitude on shore,
Who had from every city near
Come out to him, his words to hear.

In parables to them he spake ;
Hearken, he said, and notice take.
A sower went forth his seed to sow.
Some by the way-side fell, and now
Was trampled, and the birds amain
Came and devoured the way-side grain.
Some fell on stony places, where
Was not sufficient earth, and there
The grain sprang quickly up, but when

The sun appeared, the grain was then
Scorched and withered soon away.
It had no root, hence its decay.

And some among the thorns fell too,
And they sprang up and with it grew,
And choked the seed, so that no yield
Of fruit came from the thorny field.

But other seed in good soil fell,
Brought forth its fruit and yielded well.
His crop at harvest was, all told,
From thirty to an hundred fold.
And when these things Jesus had said,
He rose, and lifting up his head,
Cried out with voice both loud and clear,
Let him hear who hath ears to hear.
Then the disciples to him said,
Why speak in parables to them ?
Because, said he, to you 'tis given,
To know the mysteries of heaven ;
But unto them 'tis not revealed ;
From them those mysteries are concealed.
For whoso hath, to him shall be
Given, and more abundantly.
But who hath not, what seemeth he
To have taken from him shall be.
In parables I speak to these,
Because they see, but don't perceive.
They also with the outward ear
Perceive the sound, but do not hear,
Nor understand my teaching clear,

Lest they should be converted even,
And all their sins to them forgiven.
And in them Isaiah's prophecy
Is now fulfilled and perfectly,
Which saith, *By hearing ye shall hear,*
But ye shall not understand
By seeing ye shall see, 'tis true,
But not perceive the thoughts in view.
This people's heart has waxed gross;
Their ears have dull become
And they have closed their eyes for fear,
Lest they should see with vision clear,
And lest they with their ears should hear,
And with their heart should understand
And be converted, and then I
Shall heal them of sin's malady.

But blessed your eyes, for they now see
Fulfilled the words of prophecy.
And blessed your ears, for they now hear
And understand the ancient seer.

For, verily to you I say,
That many prophets in their day
And righteous men desired to see
Those things, which should in future be ;
And ye behold, but were denied
To them. Without the sight they died.
And those things also which ye hear,
They have desired with longing ear,
But the gospel they did not hear.

And when at last he was retired,

The twelve and those around inquired
Of him the parables : said he,
Know ye not this parable? How
All the parables will ye know?
Therefore give ye the list'ning ear,
The parable of the sower hear.

The seed that's sown is God's own word.
And all those who the same have heard
But understand it not, are they
To whom comes Satan suddenly
And catcheth eagerly away
What in their heart was sown, lest they
The word believing, should be saved..

These are they by the wayside sown
That on the rock, those when they hear
Receive the word with joy and cheer,
Awhile believe, but tempted, they
Having no root, quick fall away.
Afflictions, persecutions come ;
They are offended and succumb.

That falling among thorns, are they
Who hear the word, go forth straightway,
Are choked with riches and with cares,
With lust and pleasures, worldly snares,
With all the promises of spring,
No fruit they to perfection bring.

What on the good ground fell, are they
Who hear the word and honestly
Receive it, understand, retain,
And so bring forth the precious grain.

Of patience, faith and joy, all told
From thirty to an hundred fold.

And he said further unto them,
Doth any one a candle light,
And under cover out of sight
Then place it, where it gives no light ?
No man who hath a candle lit,
Under a vessel covereth it,
Or places it beneath a bed
Where it no radiance can shed,
But on a candlestick, from whence
To all it may its light dispense.
For nothing here in secret said,
Nor aught beside which now is hid,
But shall be known, to all revealed.
No secret thing shall be concealed.
Let him hear who hath ears to hear.

And he again said unto them,
Take heed, and give the list'ning ear
To what I say, and how ye hear,
For as I said to you before.
I now repeat to you once more,
That with what measure ye bestow,
Ye shall again receive ;
And unto you who hear aright,
More shall be given of heavenly light.
For whoso hath, to him shall be
More given and more abundantly.
But who hath not, what seemeth he
To have, taken from him shall be.

SECTION LV.

PARABLE OF THE TARES, AND OTHER PARABLES.

MATTHEW xiii: 24-53.

ANOTHER parable to them.

Heaven's kingdom or the gospel plan,
Was like unto a husbandman,
Who sowed good seed upon his ground ;
And while the watchman slept profound,
His enemy with envious spite,
And under cover of the night,
Came and sowed tares among the grain,
And unseen went his way again.

But upward when the blade was sprung,
And brought forth fruit, then there among
The wheat appeared also the tares.

The servants of the husbandman
Then came to him, and thus began :
Sir, didst thou not with good seed sow
Thy field ? Whence then do tares here grow ?
An enemy, he said, did this.
And then the servants say to him,
Wilt thou therefore that we go
And gather them ? But he said no,
Lest when gathering up the tares,

Ye root the wheat up unawares,
 Let both until the harvest grow,
 And I will let the reapers know
 In harvest time, they must discern,
 And gather first the tares to burn,
 But bring the wheat unto my barn.

MARK iv : 26-34.

He said, God's kingdom may again
 Be likened to a man, who grain
 Should sow upon his ground, and sleep,
 Rise, night and day, in hope to reap.
 The seeds meanwhile spring up and grow,
 But how, he even doth not know.
 Earth by a process all her own
 Brings forth the fruit from what is sown.
 And in succession doth appear
 At first the blade, and then the ear.
 At last the corn is full eared quite.
 Now when the fruit is fully ripe,
 Immediately he putteth in
 The sickle to the ripened grain,
 For the harvest is come again.

MATT. xiii.

Another parable to them,
 Saying, Heaven's kingdom may again
 Be likened to a mustard grain.
 When sown 'tis least of all the seeds ;
 When grown all other herbs exceeds,

Becomes a tree, whose branches are
So great, the birds of heaven lodge there,
Sheltered by its protecting care.

Another parable he spake even.
Heaven's kingdom is like to leaven
A woman took, and did conceal
Within three measures full of meal,
Until the whole its power should feel.

In many parables like those
He spake, and did the word disclose
To them who gave a list'ning ear.
As they were able it to hear,
Without a parable no word
Spake Jesus to the waiting crowd ;
That what was spoken by Isaiah,
Might be fulfilled. Thus said the seer.

*In parables will I unfold,
Will utter secret things untold
Since the foundation of the world.*

Then having sent the crowds away,
He went into the house, and they,
His own disciples, came again
To him, and said, To us explain
The parable of the tares and grain.

And Jesus answering, said, 'Tis plain,
The sower is the Son of man ;
The field the world ; and the good seed
Sons of the kingdom these indeed
But the tares are the sons of evil ;
The enemy that sows them is the devil ;

The harvest, the world's final end;
The reapers, angels that descend.

As, therefore, tares are gathered first,
And burned in fire, just so it must
Most surely in the world's end be.
(For such is the Divine decree)
The Son of man will quickly send
His angels forth; things that offend
Will from his kingdom gathered be,
With them who do iniquity.
And they will all of them at last
Be in the fiery furnace cast;
There will be wailing, there will be
Gnashing of teeth, hell's misery.
Then shall the righteous as the sun
Forth in their Father's kingdom shine.
Let him hear who hath ears to hear.

Again heaven's kingdom's like unto
A rich treasure which lies concealed,
Hidden within some neighboring field,
Which having found, the man straightway
Hideth again, and hastily
And in an ecstasy of joy,
His new found treasure to employ,
Sells all he hath, and buys the field
In which the treasure is concealed.

Again heaven's kingdom's like a net,
Cast in the sea, for fishes set.
And having gathered every sort,
Which in the waters there resort,

And being full and drawn to shore,
They now sit down to look them o'er.
The good then into vessels they
Collect, but cast the bad away.

So at the world's end it will be.
The angels will come forth with me,
Sever the wicked from the just,
And cast all those who are unjust
Into the furnace, where will be
Gnashing of teeth, hell's misery.

Saith Jesus unto them, Have ye
All these things understood from me?
And unto him they say, Lord, yea.
Then said he unto them, Take note,
That every scribe who has been taught,
And into heaven's kingdom brought,
Is like a housekeeper, who brings
Forth from his treasury such things
Both new and old as there shall be
Occasion and necessity.

And it came to pass,
When Jesus ended these parables
He thence departed.

SECTION LVI.

JESUS DIRECTS TO CROSS THE LAKE.

MATT. viii : 28-37. MARK iv: 35-41. LUKE (viii : 22-25) (ix : 57-62).

NOW when the sun his parting ray
Was shedding at the close of day,
Seeing great crowds about him stay,
The Lord to his disciples said,

Go all of you now on ship-board,
And let us hence a passage make
The other side across the lake.

It came to pass, while on the way
To reach the shore, came purposely
A certain scribe to him and said,
Master, I am to thee so wed,
That wheresoever goeth thou,
There will I follow thee and now.
And Jesus answering to him said,

Foxes have holes, birds of the air
Nests ; but the son of man not where
To lay the head.

And he said to another one
Of his disciples, Follow me.
But he said, Let me first go home ;
And when my father's time has come
And him interred, I first shall see,

Then I will come and follow thee.

Jesus answering to him said,
Let the dead bury their own dead.
But go thou and God's kingdom preach,
As thou hast heard, so others teach.

And said another, Master, I
Will follow thee, but first let me
Bid them farewell who are at home
At my own house ; then I will come.
To him said Jesus, No one now
Putting his hand upon the plow,
And looking back, is even fit
Into God's Kingdom to admit.

And when away the crowd were sent,
Jesus on board the vessel went,
And his disciples follow on,
And all the good ship enter soon.
They then launched forth, and smaller craft
Were also with him, fore and aft.
He to the ship's stern soon retired,
To take that rest so much required.
And as they sailed across the deep,
Wearied, and worn he fell asleep.
When lo ! a mighty storm came down,
A storm of wind, so fiercely blown,
It swept the lake and struck the sail.
The ship hard labored, and the gale
Soon filled it with the angry waves.
In danger all of watery graves.
Jesus was sleeping still the same,

And his disciples to him came,
And woke him up and said, Lord,
Save, we are perishing on board.
Dost thou not even care that we
Are perishing beneath the sea?
Then rising, he rebuked the wind,
The raging waters he confined ;
And to the sea said, Peace, be still !
The wind obedient to his will
Ceased, and all was calm.

Then he to his disciples saith,
Why so fearful? where is your faith ?
How little ye have ! yea so small,
Ye seemingly have none at all.

Then men all feared exceedingly,
And wondered,
What kind of man is this, they say,
Whom even sea and winds obey?

SECTION LVII.

THE TWO DEMONIACS.

S. E. coast of the Lake of Galilee.

MATT. (viii: 28-34.) ix: 1.) MARK v: 1-21. LUKE viii: 26-40.

NOW down the placid lake they glide,
And safely reach the other side,
The country of the Gerasenes
Which lies adjacent to the sea,
And over against Galilee.

When from the ship he came to land
Immediately upon the strand,
There met him two, who long had been
Possessed with devils, coming then
Forth from the tombs, exceeding fierce,
So by that way no one could pass;
They wore no clothes, nor were their homes
In houses, but among the tombs.
With chains no one could hold them, no,
For they had been bound often so,
And asunder the chains had burst,
Their fetters shattered and reversed.
Nor tamed by any could they be;
But on the mountains night and day,
And in the tombs continually,
Were crying out in hideous tones,

Also cutting themselves with stones.
But when far off Jesus they saw,
They ran, before him fell with awe
And worshipped, crying, What have we,
Thou Son of God, to do with thee?
Art thou come hither, art thou sent
Before the time us to torment?
We in God's name, do thee adjure
That thou torment us here no more.
(For he had said
Spirit unclean, come out of him.)
For often times him it had caught
Though bound securely, as was thought,
With chains and fetters, but in vain.
Breaking the fetters and the chain,
He by the demons, the bands riven,
Into the wilderness was driven.
Jesus asked him, What is thy name?
Legion, he answered to the same;
For we are many: at this time
Many demons had entered him.
And they besought him earnestly,
That he would not send them away
Out of the country, nor decree
That they in the abyss should be.
A good way off, the mountains near,
A herd of swine was feeding there,
And all the demons him besought,
Saying, If thou wilt cast us out,
Permit us, as we all incline,

To go into that herd of swine.

And he permitted them and said
Unto the demons, Go.

The demons then went from the man,
And to the herd directly ran,
Entered the swine, when lo ! they make
A fatal plunge into the lake ;
The swine about two thousand were,
That perished in the waters there.
When they who kept the swine, and fed,
Saw what was done ; at once they fled,
And went their ways. Some hurried to
The city ; some the country through,
Told everything and what befel
To those in whom did demons dwell.

And lo ! all in the city went
To meet Jesus, with the intent
To see and learn what had occurred.
When they to Jesus came, and viewed
The man, who lately was possessed
With legion, now well-clothed and dressed,
And sitting down at Jesus' feet,
In his right mind, restored complete,
They were afraid ; then also they
Who saw it, told them in what way
Legion was healed, and what occurred
About the swine and all the herd.
Then all the people round about
The region Gerasa came out,
And they did earnestly desire

That he would from their coast retire;
For they great fear did entertain.

So to the ship he went again,
And when on board he did repair,
The man, from whom the demons were
Departed, him besought in vain,
That with him he might there remain.
Jesus allowed him not to stay,
But sent him speedily away,
Saying to him, Return home now
To thine own house, and thy friends show
How great things God hath done for thee,
Hath pitied, and hath set thee free.

And he deparing, went his way,
Began to publish and to say
In Decapolis, to each one,
How much for him Jesus had done.
And all did marvel:

Jesus again the lake passed o'er,
To his own city came once more;
And having landed on the shore,
And while he yet was near the sea,
There gathered a large company.
And gladly they received him too;
For all were waiting for him now.

SECTION LVIII.

LEVI'S FEAST.

Kapharnaum.

MATT. ix: 10-17. MARK ii: 15-22. LUKE v: 29-39.

FOR Jesus, Levi made a feast
 In his own house and as his guest
 While he reclined at meat, a crew
 Of publicans and sinners too,
 Now having come, reclining were
 With him and his disciples there.

Now when the Scribes and Pharisees,
 Saw Jesus sitting at his ease,
 And his disciples too, at meat,
 With publicans and sinners,
 They low to his disciples said,
 Why doth your Lord with them eat bread ?
 And why sit ye with them at meat,
 With publicans and sinners eat ?

Jesus hearing it, to them said,
 The whole do no physician need,
 Those only who are sick indeed.
 To call the righteous I'm not sent,
 But to call sinners to repent.
 Mercy I wish not sacrifice,ce,
 Go learn its meaning, and be wise.
 John's disciples were fasting now,

The Pharisees were fasting too,
And they now come to him and say,
Whv do we often fast and pray,
But thy disciples fast not ? They
Both eat and drink on every day ?

And Jesus answering said to them,
The while the bridegroom's stay shall last,
Can guests of the bride-chamber fast ?
Long as the bridegroom with them stays,
They cannot fast ; but will come days
When would the bridegroom hence begone ;
in those days they will fast and moan.

A parable he also spake,
That no one to a garment old
Seweth new cloth ; it will not hold.
Cloth new and old are different quite ;
When stretched the edges disunite.
So the new piece put in to fill
The old, will make the rent worse still.

And no one puts in bottles old
New wine, for such they cannot hold.
The wine fermenting soon will burst
The bottles, and the wine is lost.

But in new bottles, must new wine
At first be put, then both are thine.
No one accustomed to old wine
Desires the new juice of the vine ;
The old, the ripened, the refined,
He saith, is much the better kind

SECTION LIX.

THE RAISING OF JAIRUS' DAUGHTER—THE WOMAN
WITH A BLOODY FLUX.

Kapernaum.

MATT. ix : 18-26. MARK v : 22-43. LUKE viii : 41-56.

BEHOLD while speaking unto them,
One of the rulers thither came.
Jairus was the ruler's name.
And, seeing him, in sorrow great
He prostrate falls at Jesus' feet,
And worshipped him, begged him to come
At once to his own house and home.
For he one only daughter had,
Twelve years of age about, he said,
And she lies dying, and maybe
Is dead already ; come and see.
O come, thy hands upon her lay,
That she may live ; come now, I pray.

And Jesus rose immediately
And followed him, likewise did they,
His own disciples, and along
Followed and passed the common throng.
And lo ! among the crowd appears
A certain woman, who twelve years
Had suffered from a sad disease,

A bloody flux ; none could appease
Its virulence ; and she had spent
Upon physicians her last cent—,
Was no better, worse rather grew.
She heard of Jesus: trusting now,
(For she said, It to me doth seem,
If I should touch his garment's hem
I shall be whole,) she through the press
In simple faith, in great distress,
Courageously behind him came,
And trembling touched his garment's hem.

The fountain of her blood was dried ;
The plague completely healed ;
And the good woman from that hour,
Felt she was healed by Jesus' power.

And Jesus having turned about,
In himself knowing had gone out
Virtue from him, said in the press,
Who touched me on my clothes ? confess.
When all denied, Peter and they
Who were with him, then to him say
Master, the multitude you see
Are thronging and are pressing thee,
And sayest thou, What one touched me ?

But Jesus said, Touched me some one ;
For virtue, I perceive, hath gone
From me ; and he look'd around to see
Her who did this, who it should be.
The woman saw she was not hid,
And trembling came, (she knowing well

What had been done for her,) and fell
Before him, and the truth did tell
To him, disclosing before all
The people there,
Why she had touched him ; nor concealed
How she immediately was healed.

And Jesus to the woman said,
Now, daughter, of good comfort be,
Thy faith hath renovated thee.
Go now in peace, of thy plague free.

While he yet spake, there cometh one
Forth from the ruler's house and said
Thy daughter is already dead ;
Do not trouble the Master more.

But Jesus hearing what was said,
Saith to the ruler, She's not dead ;
Only believe, and she shall be
Made whole, again restored to thee.
And coming to the ruler's house,
To follow him he suffered none,
Save only Peter, James, and John.
And when within the house he came,
Addressing all, he said to them,
Why make ye this ado and weep ?
The girl's not dead, but is asleep !
They laughed and treated him with scorn,
Well knowing she was dead.
But when the people had retired,
And left the house as he desired,
The damsel's father and her mother,

With his disciples, and no other,
He takes, and leading then the way,
He entered where the damsel lay,
And taking hold the young child's hand,
He said to her, Rise up and stand.

The damsel's spirit came again,
And she arose as she was told,
And walked, for she was twelve years old.
Thereon he bade them give the child
Something to eat.

Exceedingly transported were
Her parents, and all others there.
But oft he charged them, that no one
From them should know what had been done.
But soon the fame thereof went out,
Into and all that land about.

SECTION LX.

THE BLIND MAN HEALED, AND A DUMB SPIRIT
CAST OUT.

Kapharnaum.

MATT. ix : 27-34.

AND now as Jesus left that place,
Two blind men followed him apace,
Who crying said, On us do thou,
O Son of David, mercy show.

And when he to the house had come,
The blind men came there to his home.
And Jesus saith to them, Do ye
Believe I can do this for thee?
They say to him, Yea, Master, yea.

He touched their eyes, and to them saith,
Be it according to your faith.
Their eyes were opened, and they saw ;
And Jesus straightly charged them now,
And said, Of it let no man know.

But they went forth and spread about
His fame the country all throughout.

On leaving, lo ! the people brought
To him a dumb demoniac ;
And when the demon was cast out,
The dumb man spake ! the crowd about

Marvelled, and said, There hath not been
The like before in Israel seen.

But the Pharisees said, Know we
That through the Prince of demons he
Casts out the demons.

SECTION LXI.

JESUS AGAIN AT NAZARETH AND AGAIN REJECTED.

MATT. xiii: 54-58. MARK vi: 1-6.

NOW Kapharnaum having left,
He went with his disciples home
To Nazareth, and having come
The Sabbath, he then straightway sought
The synagogue and therein taught.
And most that heard astonished were!
Said, Whence hath he these things so rare?
What is the wisdom to him given,
That now such mighty deeds are even
Wrought by his hand? Is not this one
The carpenter, and Mary's son?
Brother of James, of Joses, Jude
And Simon?
And are not all his sisters here?
And with him they offended were.
But Jesus said again to them,
Well honored is a prophet's name,
Save in his fatherland, and in
His homestead, and among his kin.
No mighty deed he there would do,

Except that on sick folks a few
He laid his healing hands, and they
Were each healed of their malady.
And Jesus marvelled, was in grief
Because of their sad unbelief.

SECTION LXII.

A THIRD CIRCUIT IN GALILEE — THE TWELVE
INSTRUCTED AND SENT FORTH.

Galilee.

MATT. ix : 35-38. x : 1-5-42—xi : 1. MARK vi : 6-13. LUKE ix : 1-6.

REJECTED at his native place,
From Nazareth he turned his face,
And Jesus then went round about
The cities, villages throughout,
Within their synagogues now teaching,
The gospel of the kingdom preaching,
Healing disease of every kind,
Ailments of body and of mind.

And seeing now the multitude,
With much compassion he was moved,
Because they famished for the Word,
And were scattered like sheep abroad,
Without a shepherd.

Then he to his disciples saith,
Indeed the harvest's plenteous,
But laborers are few with us;
Pray therefore to the harvest's Lord,
That he would laborers send abroad
Into his harvest.

He then together called the twelve,

Gave them authority and power
Demons and unclean spirits o'er;
All sickness and disease to cure.
And sent them forth by two and two,
With full instructions what to do.
Commanding them, and saying thus:
Enter ye not a Gentile way,
Nor city of Samaria,
But rather to the lost sheep go
Of Israel's house, to save them now.

And as ye go, preach through the land
And say, Heaven's kingdom is at hand.
And heal the sick upon their bed;
The lepers cleanse, and raise the dead,
Cast out demons in my name,
As you have seen me do the same.

Freely ye have received, just so
Freely ye also must bestow.

And he said unto them beside,
For your journeyings naught provide.
No money, silver, brass or gold
Must any of your purses hold.
Nor scrip nor bread take; and I choose
That ye have not two coats, nor shoes,
Nor even staves: suffice that one
With which your journey was begun,
But with plain sandals be ye shod,
And thus provided, trust in God.
The workman's worthy of his food.

In whatsoever city, town,

Ye enter, first inquire around
Who in it worthy may be found.
And when into a house you come,
If worthy, make that house your home.
Salute it! To this house be peace,
And there remain until you cease
Your labors in that town or place.
But if unworthy it shall prove,
That peace with which the house you blest
Shall back return, and with you rest.
Whoever you should not receive,
Nor hear your words, whene'er ye leave
That house or city, from your feet
The very dust shake off complete.

Verily unto you I say,
More tolerable will the judgment day
For Sodom and Gomorrah be,
Than for that city slighting thee.

Behold as sheep I send you out,
E'en in the midst of wolves about.

Be ye therefore as serpents wise,
Unsoiled as doves, without disguise.
But mind, beware of men, for they
Will deliver you up straightway
To councils, and your sentence urge,
And in the synagogues you scourge.

Also, ye will be brought before
Kings, governors, and many more.
And for my sake, that ye may bear
To them and to the Gentiles there,

A testimony clear and fair.

But when they shall deliver you,
Be not then careful what or how
Ye then should speak, for it will be
In that hour given you, what ye
Should say ; you're not the speakers now,
But 'tis your Father's Spirit true,
That speaketh in and speaks through you.

And brother will his brother slay,
The father his own child betray.
Children against their parents rise,
And will put them to death likewise.
And for my name's sake ye will be
Hated by all men, but shall he
Who to the end firm doth endure,
His own salvation make secure.

When persecuted you shall be
In one town, to another flee ;
For verily, I say to you,
You'll not have Israel's towns gone through,
Until the Son of man should come.

A pupil will no higher reach
Than what his master him doth teach.
Nor will a servant ever be
Above his lord, the least degree.
For him who learns, enough that he
Should equal to his master be ;
Enough the servant to accord,
That he be equal to his lord.
If they the master of the house

Named Beelzebub, much more they all
The household servants will so call !

Fear them not therefore, for concealed
Nothing but what shall be revealed,
Nor hidden which shall not be known.

What I to you in darkness say,
That speak ye in the light of day.
What is entrusted to your ear
Preach from the housetops, far and near,
And be ye not afraid of them,
That kill the body, but who still
Are unable the soul to kill.
But fear him who can destroy in hell
The body and the soul as well.

Will not a single farthing buy
Two sparrows in the market nigh ?
And yet not one of them shall fall,
Without your Father knowing all.
But of your head, hath every hair
Been numbered by your Father's care.

Therefore, fear not, ye are of more
Value than sparrows many score.
For whosoever before men
Shall confess me, him will I then
Confess, and own a child forgiven,
Before my Father's face in heaven.

But whosoever before men
Should me deny, I also then
Will him deny, as unforgiven,
Before my Father who is in heaven.

Think not, that I am come to send
Peace on the earth; for no such end
Do I come, but to bring a sword.
I come to set at variance
Father and son; at dissonance
Daughter and mother, and beside
Mother-in-law with her son's bride.
A man's own household will disclose
Themselves his most inveterate foes.

Who more than me loves any one,
Father, or mother, daughter, son,
Is unworthy to follow me.
And he that taketh not his cross,
To follow me at any loss,
Is unworthy of me.

He that hath found, will lose, his life,
And he that in this world of strife
Shall lose it for my sake, in me
Will find it, in eternity.
Who receives you, receiveth me,
Who me receiveth, also he
Receiveth him that sendeth me.

Who doth a prophet entertain,
Because a prophet, not for gain,
He will a like reward receive,
As even doth the prophet have.
And who a righteous man receives,
Because he in my name believes,
Will sure according to my word,
Receive a righteous man's reward.

And who a cup of water cold
Should give the least one of my fold
For my sake, verily I say,
He would by no means lose his pay.

And when Jesus an end had made
Of the commands, which he had laid
Upon the Twelve, it came to pass
That he departed thence to teach,
And also in their cities preach.

And they, the twelve, departed now,
And went the town and country through,
Preaching the gospel everywhere,
Healing the sick with tender care,
Anointing them with oil ; and they
Proclaimed that men without delay,
Should now repent ; and likewise they
Cast out demons upon their way.

SECTION LXIII.

**HEROD HOLDS JESUS TO BE JOHN THE BAPTIST WHOM
HE HAD BEHEADED.**

Galilee.

MATT. xiv : 1-2-6-12. MARK vi : 14-16-21-29. LUKE ix : 7-9.

AND at that time when forth were sent
The twelve apostles, where they went
Was spread abroad the Master's name.
And Herod heard of Jesus' fame,
And all that had by him been done,
And was perplexed.

Because by some it was now said,
That John had risen from the dead!

Again by some, as he had heard,
'Twas said, Elijah had appeared !
And others said, forth from the tomb
Had one of the old prophets come.

And Herod, these things having heard,
Was much alarmed and much disturbed,
And to his household servants said,
I have beheaded John indeed.
But who is this of whom I hear ?
'Tis John the Baptist, much I fear.
Would I could see him ! then he said,

'Tis John ; the same I did behead.
He now is risen from the dead !

THE DEATH OF JOHN THE BAPTIST.

MATT. XIV : 6-12. MARK VI : 21-29.

A day convenient having come,
Herod at his palatial home
A supper for his birthday made,
Invited guests of highest grade ;
His lords, high captains, and chief men
Of Galilee were present then.

Salome, an accomplished lass,
The daughter of Herodias,
On coming in, before them danced ;
Herod was pleased, all were entranced,
Then to the damsel said the king,

Ask of me whatsoever thing
Thou wilt, and I will give it thee
If half my kingdom it should be.
And with an oath before them all
Thus promised in the banquet hall.

She quickly to her mother sped.
Mother, what shall I ask ? she said.
The Baptist's head, she quick replied.
The daughter to the king then hied,
And him addressing, thus she said.

I will that John the Baptist's head
Thou give me, in a charger now,
As thou hast promised with a vow.

Exceeding sorry was the king,

That she had asked this murderous thing;
Yet for his oath's sake, and for those
Who with him supped, and heard his oaths,
He would not her request reject.

Immediately that very night,
Amid his revelries, and in spite
Of all his sorrow for the past,
An executioner in haste,
He sends and charging him, he said,
Bring hither John the Baptist's head.

The executioner now went,
Forth on his murderous errand sent,
Entered the dungeon, where consigned
Was John, and had been long confined.
At once employed the fatal knife,
Ended the Baptist's mortal life.

The severed head in clotted gore,
He in a charger laid before
The damsel, and she gave it o'er
Unto her mother !

When John's disciples, the next day,
Heard of his death, then quickly they
Went to his prison, his remains
All covered o'er with crimson stains
They took, and in a sepulchre
His headless body they inter.
Soon as these funeral rites were o'er,
Then John's disciples go once more
To Jesus, and to him relate
The story of their Master's fate.

SECTION LXIV.

THE TWELVE RETURN AND JESUS RETIRES WITH THEM
ACROSS THE LAKE.—FIVE THOUSAND ARE FED.

Capernaum, N. E. coast of Galilee.

MATT. xiv : 13-21. MARK vi : 30-44. LUKE ix : 10-17.
JOHN vi : 1-14.

WHEN from their circuit had returned
The twelve, and from them Jesus learned
What they had taught, all they had done,
And having heard the death of John,
He says to them, Apart come ye
Into a desert place with me,
And rest awhile.

For there so many did they meet,
They found no leisure time to eat.

And Jesus took them privately
Across the lake of Galilee,
[Which of Tiberias is the sea,]
Into a desert place, which lay
Northeast the lake, near Bethsaida.
And when thereof the people heard,
Saw them departing on ship-board,
Great crowds from all the cities now
Followed him, and because they saw
The miracles; and they out-went

By land them that by ship were sent,
And unto him together came,
Before he landed from the same.

And Jesus coming out to land,
Before him saw the people stand,
And, with compassion moved, began
To preach to them the Gospel plan,
Because like sheep they went astray,
Without a shepherd to lead the way.
He healed their sick, cured all indeed
Who there of healing stood in need.

The day was drawing to its close,
And Jesus to a mountain goes,
And there with his disciples sat.

It was the season of the year
The passover was drawing near,
The Jewish feast.
And when they now had spent the day,
And light began to wear away,
Jesus then lifting up his eyes
Saw a great company arise.

The twelve then come to him, and say,
Now send the multitude away,
That they may to the country go,
And to the villages and lodge,
And also for themselves buy bread
And victuals, that may all be fed.
For they have nothing here to eat,
And we are in a lone retreat.

But Jesus answering to them said,

They need not go ; you give them bread
 And turning then to Philip said,
 Whence for this crowd shall we buy bread
 That all may eat ? And this he said
 To prove him (for himself well knew
 What he was then about to do).

Thus Philip answered him and said,
 Two hundred pennies' worth of bread
 Is not enough that each may take
 A little, his long fast to break.
 And they say unto him, Shall we
 To give them food now go and buy ?
 He saith to them, Go now and see,
 And tell how many loaves have ye.

Then Andrew, Peter's brother, one
 Of his disciples, said, 'Tis known
 There is a lad who here doth dwell
 Who hath five barley loaves to sell,
 And two small fishes. What are they
 Among so many ?

Said Jesus, bring them here to me.
 To his disciples then said he,
 Command and make the men sit down
 By companies of fifties round,
 Upon the green grass on the ground.
 (For grass abundant there was found)
 And so they did, and all the men,
 By hundreds and by fifties, then
 Sat down as they had ordered been.

Jesus, then looking up to heaven,

The loaves and fishes having taken,
Gave thanks, and blessed, and brake the
bread;

To his disciples gave, and said,
Distribute, set before them all
The broken loaves, the fishes small.
And the disciples gave it round,
To them there sitting on the ground,
And all did eat much as they would,
And were all filled with wholesome food.

He then to his disciples said,
Gather the fragments that remain,
That nothing be lost.

They therefore gathered up the whole,
And with them filled twelve baskets full ;
And they, that ate together then,
Numbered about five thousand men,
Women and children there beside.
Seeing the miracle he did,
Therefore the men exclaimed and said,
This is the Prophet long foretold,
Which is to come into the world.

SECTION LXV.

JESUS WALKS UPON THE WATER.

Lake of Galilee, Gennesaret.

MATT. xiv: 22-26. MARK vi: 45-56. JOHN vi: 15-21.

JESUS perceiving now their course
That they would take him hence by force
To make him King,
Commanded the disciples straight
To get on board the ship, not wait
For him but go before
To Bethsaida, the eastern shore,
While he himself a while would stay,
And send the multitude away ;
And the disciples went straightway
Down to the sea.
And having entered on ship board
They put off from the shore and toward
Bethsaida,
And Jesus having sent away
The crowd, went up the mount to pray,
And when the evening had come on
Jesus was on the land alone,
And it was now becoming dark,
Jesus not having reached the bark,
The east wind blew with mighty force
Across the sea and changed their course,

The boat was in the midst, and they
Were rowing and were toiling there,
And Jesus saw them while at prayer.

Now in the fourth watch of the night,
They having rowed with all their might,
And making only half the way
To Kapharnaum from Bethsaida,
See Jesus walking on the sea !
And they supposed that it must be
A spirit, and were sore afraid.

But Jesus spake to them and said,
As to the ship he now drew nigh,
Be not afraid ; for it is I.
Be of good cheer.

And Peter answered him and said,
If, Master, it be thou, bid me
Come on the water unto thee.
And he said, Come. Peter in haste
Descended from the ship apace,
And on the water without fear
Walked forth to go to Jesus near.
But when he saw the boisterous wind,
Became afraid.

And as to sink he soon began,
Cried, Save me, Lord, a drowning man.

Jesus stretched forth his hand to save,
And caught him from the angry wave,
And then to him in sorrow saith,
O ! Peter, thou of little faith,
Wherfore, wherfore didst thou doubt ?

And as on board the ship he came,
The wind subsided, all was calm.
They now received him willingly.
Then those on shipboard to him came,
And worshipped him, and they exclaim,
Truly thou art the Son of God.
The ship immediately arrived,
And landed at her destined port
All those on board, with no one hurt.

Excited and amazed were they,
Among themselves exceedingly,
For of the loaves they thought no more,
Their hearts were hardened as before.

And having crossed the lake,
They came into Gennesaret,
And moored their boat.

No sooner had they reached the land,
And the inhabitants at hand
Had learned that Jesus was on shore,
They straightway ran the country o'er,
And messengers at once sent out,
Through all that region round about.
And brought on beds the sick, the ill,
And all diseased, for him to heal.
And wheresoever entered he,
Villages, cities, country, they
There in the streets the sick folks laid.
And they besought him, and they prayed,
They but his garments' hem might touch,
And they that touched him, then, all such
Were perfectly restored.

SECTION LXVI.

OUR LORD'S DISCOURSE TO THE MULTITUDE IN THE
SYNAGOGUE AT CAPERNAUM.—MANY DISCIPLES TURN
BACK.—PETER'S PROPHECY OF FAITH.

Capernaum.

JOHN (vi: 22-71.) (vii: 1.)

THE multitude which on next day
Stood on the other side the sea,
Perceived that now remained there none
Of all the boats that came, save one;
That Jesus in the boat ne'er went
In which were his disciples sent:
That his disciples sailed away
Alone; leaving him there to stay.
Yet other boats in company
Came from Tiberias, near by
The very place where they so late,
The Lord first giving thanks, bread ate.

When the crowd saw no longer were
Jesus or his disciples there,
They then themselves took boats, and came
To Kapharnaum by the same,
Seeking for Jesus; and when they
Found him the other side the sea,
They then said to him, Rabbi, when

Didst thou arrive here? Jesus then
Thus answered them, and said,

Verily, verily, I say,
Ye seek me over here to-day
Not for the miracles ye saw,
Which then impressed you all with awe,
But for the timely loaves of bread,
Of which ye ate and all were fed.

Work, work not for the meat or bread
Which perisheth, for that instead
Which to eternal life endures,
That which the Son of man procures,
And will give you; for him hath even
God the Father sealed, and given
Power and authority from heaven.

They therefore said, What must we do,
To work the works of God the true?

To do the work of God
Is to believe on him he sent.
They thereupon to him said now,

What sign on thy part shewest thou,
That we thy power divine may see,
So we might then believe in thee?
What dost thou work?
Our fathers were with manna fed,
When through the desert they were led,
As in the scripture it is written,
He gave them bread to eat from heaven.

Therefore said Jesus unto them,
The bread which was by Moses given

Was not indeed the bread from heaven.
But that my Father giveth you
Is bread from heaven, the only true.
God's bread is that which comes from heaven,
By which life to the world is given.

And thereupon to him they said,
Lord, evermore give us this bread.

To them said Jesus, Verily
I am the bread of life, and he
Would hunger not who comes to me ;
And who in me believeth first,
He will in no wise ever thirst.
But unto you I said, that ye
Though having seen believe not me.
All that to me the Father gives
To me will come.
And he that cometh unto me
Will in no wise rejected be.
For I from heaven came to fulfill
Not mine, but his, the Father's will
Who sent me, and this will is even
Of all which he to me hath given
I should lose none, but certainly
Should raise it up the final day.

My Father wills that every one
Who views attentively the Son,
And truly doth in him believe,
May everlasting life receive.
And I will at the final day,
Upraise him [from his perished clay].

The Jews murmured because he said,
I am from heaven, the living bread,
Is this not Jesus? then they said,
And Joseph's son? Do we not know
His father and his mother too?
How is it now that he saith even,
I have descended out of heaven?

Jesus answering, said to them,
Murmur no more among yourselves?
To me none can come faithfully,
Except the Father, sending me,
First call and move him graciously,
And I will raise him up with power
At the last day, when time's no more.

'Tis written in prophetic word
And they shall all be taught of God.
Every one therefore that hath heard,
And from the Father learned the word,
Is taught of God and comes to me.
Not that any one hath seen
The Father,
Save he who is from God, this one
Hath seen the Father [on his throne].
Verily unto you I say,
He truly that in me believes,
Life, everlasting life, receives,
I am the bread of life indeed.
Your fathers manna ate, and died.

This is the bread from heaven on high,
That men may eat and never die.

I am the living bread from heaven.

If any one shall eat my bread,
He will forever live, indeed.
And my flesh is the bread I'll give,
For the world's life, that all may live.
The Jews therefore among themselves
Contended, saying thus, How can
This man give us his flesh to eat?

To them said Jesus, Verily,
Verily unto you I say,
Except ye of the Son of man
Do eat the flesh and drink his blood,
Ye have no life in you yourselves.

Who eats my flesh and drinks my blood,
Hath life eternal, gift of God ;
And I will raise him at the last,
When all the days of time are past.
For my flesh only is true food,
And true drink only is my blood.
Who eats my flesh, and my blood drinks,
Abides in me and I in him.

As me the living Father sent,
And I by him the father live,
So he who eats me, even he
Will also live, in and through me.
This is the bread that came from heaven,
Not as the fathers ate, and died.
Who eateth of this bread will live
Forever.

These things in synagogue he said,
While in Kapharnaum he taught.

When his disciples it had heard,
Some of them said, This saying's hard,
Who can hear it? but Jesus knew
Within himself, that not a few
Were murmurers, therefore he said
To them, And doth this you offend?
What then if ye should see ascend,
The Son of man above on high,
Where he before was in the sky?

It is the Spirit giveth life,
The flesh availeth not the least.
The words I've spoken unto you
Are spirit, and are life, and true.

But, there indeed are some of you
Who disbelieve. (For Jesus knew
From the beginning, who were they
That disbelieved; and who was he
Who would betray him.)

For this reason I have told you,
That no one can come unto me,
Except it given him should be,
By God the Father graciously.

Many disciples from this time
Went back, and no more walked with him.
Then to the twelve did Jesus say,

Do ye too wish to go away?
Him Simon Peter answered, Lo,
To whom else, Master, shall we go?

Words of eternal life hast thou.
We have believed thee and have known.
Thou art of God the holy one.

Thus Jesus answered them and said,
Chose I not you, the twelve? and one
Is a devil, perdition's son?
He spake of Judas the same one
Who was Simon, Iscariot's son,
For he the same was now about
To betray him to foes without,
One of the twelve!

After these things, in Galilee,
Jesus walked; for no longer he
Would in Judea walk, because,
To kill him sought the Jews.

PART V.

FROM OUR LORD'S THIRD PASSOVER TO THE FESTIVAL OF TABERNACLES.

Time six Months.

SECTION LXVII.

OUR LORD JUSTIFIES HIS DISCIPLES FOR EATING WITH
UNWASHEN HANDS.—PHARISAIC TRADITIONS.

Kapharnaum.

MATT. xv: 1-20. MARK vii: 1-23.

TO Jesus then together came
The Scribes and Pharisees, the same
Which came there from Jerusalem.

And seeing his disciples eat
With hands unwashed their bread and meat,—
(For Pharisees and all the Jews,
Except they wash, to eat refuse;
With utmost strictness holding fast
All the traditions of the past;
And coming from the market stall,
Except they bathe, eat not at all.

And many other things there be
Which to hold fast received had they.

The Scribes and Pharisees asking say,
Thine own disciples, why do they
Not walk according to the views
And old traditions of the Jews,
But eat their bread with unwashed hands?

But he answered and said to them,
Yea, prophesy did Isaiah well,
And of you, hypocrites, foretell,
As written in his prophecy;

*To me this people draweth nigh,
And with their lips they honor me,
But yet their heart keep far away;
But they in vain thus worship me,
For doctrine teaching man's decree.
Ye God's commands aside have cast,
And man's traditions ye hold fast.*

And he said further unto them,
Why do ye God's commands transgress
By your traditions spiritless?
Full well ye God's commands discard
That ye may your traditions guard!
For God commanded thus to you:

Thy father and thy mother too
Give honor, as is justly due.
Who either curseth, let him die
The death, the legal penalty.
But ye teach, if a man shall say

To father or to mother, Nay,
What help ye might have had from me
Is Corban, gift ! then he shall be
From such parental duty free.
And ye no more will him allow
For father, mother, aught to do.
Thus have ye made of no effect
The word of God, which ye reject
Through your traditions ; these have ye
Delivered with authority ;
And many such like things ye do.

And calling then to him the crowd
Again he said to them aloud,
Now hearken all of you to me,
And understand what I shall say.
Not that which entereth the mouth,
Defileth any man forsooth.
There's nothing from outside the man,
That entering him defile him can.
But things which from the man proceed,
These things the man defile indeed ;
Let him hear who hath ears to hear.

Approaching, the disciples say,
Knowest thou that the Pharisees
Were offended and ill at ease,
After this saying they had heard ?

But he answered and spake this word.
Every plant which hath not been
Planted by my own Father's hand,

Shall be uprooted, shall not stand.
Let them alone;
They are blind Leaders of the blind.
And if the blind shall lead the blind,
They both the ditch will surely find.

And when he to the house retired,
Then his disciples there inquired
Of him, about the parable.
And Peter said to him, Again
This parable to us explain.

And Jesus answered them and said,
And so then are ye also void
Of understanding? Do not ye
Yet comprehend and clearly see,
That whatsoever from without
Entereth the man, cannot defile
Because it to his heart goes not,
But through his stomach passes out,
And is into the sewer cast,
Which carries all away at last?

But things which from the mouth proceed
Come from the heart, and they indeed
Defile the man; for from within
Forth from the heart proceed all sin,
Adulteries, and evil thoughts,
Murders, and fornications, thefts,
Deceit, false witness, wickedness,
Fraud, covetings, lasciviousness;
Pride, folly, and an envious eye.

These evil things, and blasphemy,
Proceed and come forth from within,
And these defile the man with sin.
But with unwashen hands to eat,
Defileth not a man, one whit.

SECTION LXVIII.

THE DAUGHTER OF A SYROPHENICIAN WOMAN IS
HEALED.

Region of Tyre and Sidon.

MATT. XV : 21-28. MARK VII : 24-30.

FROM Kapharnaum Jesus went
Into the border parts of Tyre.
And he now wishing to retire
Entered an house, desiring none
Might even know where he had gone;
But he could not remain unknown.

A Grecian woman at that place,
Of the Syrophenician race,
Whose young and darling daughter had
An unclean spirit, of him heard,
And coming out from her abode
Fell at his feet, and him besought
That he would cast the demon out;
Saying, have mercy on me now,
O Master, Son of David thou,
My daughter is in great distress,
A demon vile doth her possess.
But he answered her not a word.
And his disciples drawing near,
Entreated him to grant her prayer,

And her dismiss and send her away
For she cries after us, they say.
But Jesus answered them and said,
I only am sent forth to feed
The wandering sheep of Israel's seed.
And now she came a second time,
Said, Help me Lord, and worshipped him.
But he answered and to her said,

The children, let them first be fed.
The children's bread it is not meet
To take and give the dogs to eat ;
But she answered and said to him,
True, Lord, yet little dogs do eat
The children's crumbs, which at their feet
Fall from their master's board at meat.
Then Jesus answering to her saith,

O woman, great indeed thy faith !
And for this saying, go thy way,
And as thou wilt so let it be.
The demon hath already gone,
And left thy daughter safe, alone ;
And from that very hour was she
Made whole, cured of her malady.
And coming to her house, she found
Her daughter laid upon the bed ;
The demon from her having fled. .

SECTION LXIX.

THE DEAF AND DUMB MAN HEALED, ALSO MANY
OTHERS.—FIVE THOUSAND ARE FED.

Decapolis.

MATT. XV : 29-38. MARK (VII : 31-37) (VIII : 1-9).

Now leaving Tyre, he Sidon passed,
And on his way the Jordan crossed.
And thence proceeding through the midst
Of Decapolis' borders, he
Came nigh the lake of Galilee.
And going up the mountain near,
Sat down with his disciples there.

The people now bring forth to him
A deaf man, one who has become
A stammerer, and almost dumb.
And they entreat him earnestly,
That he on him his hands would lay.
And taking him aside the throng,
With spittle he then touched his tongue.
His fingers put within his ears,
And looking up to heaven through tears,
He deeply sighed ; to him saith he,
Ephphatha, that is, opened be !
And straightway opened are his ears,

His tongue is loosed, he speaks and hears.

Then charged he they no man should tell
What to the blind man had besel.
The more he charged, so much the more
They published it the country o'er ;
Astonished beyond measure they !
He hath done all things well, they say.
He maketh both the deaf to hear,
Also the dumb to speak quite clear.

Great multitudes now to him came;
And, having with themselves the lame,
The blind, dumb, maimed, and many more,
They cast them down at Jesus' feet ;
He healed them all, compassionate.
So that the crowd were struck with awe,
When the dumb speaking plain they saw,
The cripple sound, the blind with sight,
The lame walking restored upright ;
And they glorified Israel's God.

The multitude now being great,
And having nothing there to eat,
He the disciples called and said,
The people I compassionate,
For three days here they on me wait,
And now they nothing have to eat.
If fasting I send them away
To their own homes, then on the way
Many will faint, because have some
Here from a distance far-off come.

Then his disciples to him said,

From whence can we obtain the bread,
Here in the wilderness, to feed
So great a multitude in need ?
He asked, how many loaves have ye,
They answered only seven have we,
And some small fishes.

And he commands the crowd around
To be seated upon the ground.
And taking up the loaves, the seven,
And having offered thanks to heaven,
He brake—to his disciples gave
To set before them,—and they have
A few small fishes—having asked
On these a blessing, them he placed
Also before them ; all partake,
And satisfied were all who ate.
And they took up seven wallets full
Of broken meat.

About four thousand men there were
That had sat down and eaten there.
Women and children too beside
Were all with ample food supplied.

SECTION LXX.

THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN.

Near Magdala.

MATT. (XV: 39) (XVI: 1-4.) MARK VIII: 10-12.

AND having sent away the crowd,
He straightway entered on shipboard,
To parts of Dalmanutha came,
The coasts of Magdala the same.

The Pharisees and Sadducees
There met him, his old enemies.
And to try him they asked that he
Would show a sign from out the sky.

And he answering said to them,
When it is evening, then ye say
Fair weather, for the sky is red.
And in the morning ye will say,
Foul weather it will be to-day,
For red and lowering is the sky.

Ye hypocrites ! can ye discern
And from the sky the weather learn,
But cannot know or understand
Signs of the times now just at hand ?
And in his spirit sighing deep,

He saith, An evil generation
Seeks for a sign,
Verily unto you I say
Given to it no sign shall be
But Jonah, seer of Nineveh.

SECTION LXXI.

THE DISCIPLES CAUTIONED AGAINST THE LEAVEN OF
THE PHARISEES.

N. E. coast of the lake of Galilee.

MATT. xvi: 4-12. MARK viii: 14-21.

AND Jesus left them, and again
Entering the ship they safely glide
Across the lake ; the other side
Arriving, the disciples find
That they had left the bread behind.
And in the ship with them in store,
They then had only one loaf more.

Said Jesus, charging them, Beware
Of leaven of the Pharisees
And Herod, your worst enemies.
Reasoning among themselves they said,
It is because we took no bread.
Jesus perceiving, to them saith,
O, ye, indeed of little faith ;
Why reason ye, because ye have
No bread ? Do ye not yet perceive
Nor understand ? Hardened have ye
Your hearts ? Eyes have ye, but see not ?
And having ears, do ye not hear ?

And now remember do ye not?
Or have ye all so soon forgot?

The time I brake five loaves, and gave
Five thousand men what each would have,
How many baskets took ye up
Of broken bread? They answer, Twelve.

And when again I brake the seven
Among four thousand, ye then took
How many broken pieces up?
They answer, Seven; to them he said,
How yet do ye not understand,
That I speake not concerning bread,
When recently to you I said,
That of the leaven of Pharisees,
Ye should beware and Sadducees.

They understood then, that he said,
Beware not of the leaven of bread,
But teachings of the Pharisees
And doctrines of the Sadduces.

SECTION LXXII.

A BLIND MAN HEALED.

Bethesda.

MARK viii : 22-26.

AND they come now to Bethsaida,
East side the lake of Galilee ;
And there to him, they bring one blind,
And him entreat to be inclined
To touch him.
Taking the blind man by the hand,
He from the crowds which round him stand,
Then led him forth outside the town,
So that his work might not be known ;
And having spit upon his eyes,
And placed his hands upon him, asked,
If he saw anything that passed.
He looking up said, I see men,
For like trees walking, them I see.
Again upon his eyes he put
His hands, and then on looking up,
He saw and was restored his sight !
And thence beheld all things aright !
He sent him to his home straightway
Said, Do not in the village stay,
Nor of this there the least word say.

SECTION LXXIII.

PETER AND THE REST AGAIN PROFESS THEIR FAITH IN
CHRIST.

Region of Cesarea Philippi.

MATT. xvi : 13-20. MARK viii : 27-30. LUKE ix : 18-21.

LEAVING the lake Gennesaret
A course north-east pursuing yet,
Jesus with his disciples came
To Cesarea Philippi ; (same
Was once Paneas called by name.)

It came to pass, while on their way,
Jesus retired alone to pray ;
And his disciples joining him,
Thus Jesus asked them at this time.

Who do the people say I am ?
And answering him they said, Some say
John the Baptist, some Elijah,
Others again have also said
One of the prophets from the dead.

And he again saith unto them,
But who do ye say, that I am ?
And Simon Peter answering said,
Thou art the Christ, the Christ of God,
Son of the living God, the Word.
And Jesus answering him, said, Now

Simon Barjona, blessed art thou.
Revealed it have not flesh and blood,
But hath my heavenly Father, God ;
And I say also unto thee,
That thou art Rock, and on the same
I build my church.
And though all Hades it assail
Against it they shall not prevail.
And I will give to thee the keys
Of heaven's kingdom ;
And what thou bind on earth shall be
Bound in heaven ;
And what thou loose on earth shall be
Loosed in heaven.
Then the disciples charged that they
Should not to any person say
He is the Christ.

SECTION LXXIV.

OUR LORD FORETELLS HIS OWN DEATH AND RESURRECTION AND THE TRIALS OF HIS FOLLOWERS.

Region Cesarea Philippi.

MATT. XVI: 21-28. MARK VIII: 31-38. LUKE IX: 22-27.

JESUS from that time forth began
To teach them, how the Son of man
Must to Jerusalem depart,
And suffer many things besides
From elders, from chief priests and scribes,
And be rejected and be slain,
And on the third day rise again !
This spake he openly and plain.

Then Peter took him by the hand,
Began to chide and him withstand,
Saith, God forbid, this shall not be!
Shall not so happen unto thee.

But turning, he to Peter said,
Behind me, Satan, go ; thou rock
Art now become my stumbling block.
For things which unto God pertain
Thou savorest not, but things of men.

He having called to him the crowd
With his disciples, said aloud,
Whoever will come after me,
Daily let him himself deny,

His cross take up, and follow me.

For who desires to save his life
Will lose it in this world of strife;
And who a sacrifice shall make
For me and for the gospel's sake,
Of his own life, his life will save
Eternally beyond the grave.

What profit will a man obtain
If the whole world he here should gain,
And lose himself, his life, his soul?
Or what within the world's control
Will one exchange for his own soul?

For soon the Son of man will come!
And in his Father's glory then,
With angels round him clothed in light,
Will he to every one requite
As have his works been wrong or right.
And whosoe'er ashamed of me
And of my words and works should be,
In this adulterous, sinful day,
Of him ashamed will be the Son,
When he in glory of his own,
With holy angels round the throne,
And with the Father's glory crowned,
Shall come, when the last trump shall sound.

And he said further unto them ;
Verily unto you I say,
That some now standing here to-day
Of death shall taste not, until they
Behold the Son of man appear,
And see God's kingdom come in power.

SECTION LXXV.

OUR LORD'S SUBSEQUENT DISCOURSE WITH THE THREE
DISCIPLES.

Region Cesarea Philippi.

MATT. xvii. 1-13. MARK ix. 2-13. LUKE ix. 28-36.

IT came to pass, eight days about
After were said these words devout,
Jesus took Peter, James, and John,
And with him bringeth them upon
A mountain high, apart to pray.
And he while occupied in prayer
Was transfigured before them there!

The fashion of his countenance
Was altered,
So that his face in brightness shone,
Resplendent as the beaming sun.
His raiment became white as snow,
Gleaming like lightning, all aglow!

And now behold to them appear
Two men conversing with him there,
Who Moses and Elijah were!
They appearing in glory still,
Spoke of his death, foretold by him,
That he should at th' appointed time

Accomplish in Jerusalem.

Now, Peter and those with him keep
Awake, though much oppressed with sleep,
And saw his glory and the men,
The two there standing with him then.

And now it came to pass, as they
Were just about to go away,
That Peter unto Jesus said,
To be here, Master, it is good.
Let us make tabernacles three,
And if thou wilt, one first for thee,
One for Moses, one for Elijah
(Not comprehending what he said,
For sorely were they all afraid).
While speaking thus, behold there came
A bright cloud, and o'ershadowed them.

When lo ! from out the cloud a voice
Said, This the Son is of my choice,
My belovéd, in whom I am
Well pleased ; hear him.
When the disciples heard the voice,
They on their faces fell, afraid !
And Jesus came and touched them, said ;
Arise, and be ye not afraid.

And suddenly and when at last,
The heavenly voice away had past,
They raised their eyes, and looking round
Saw Jesus only on the ground.
And as they from the mountain came,
Jesus commanding, said to them,

The vision ye shall no man tell ;
Nor what things ye have seen, until
The Son of man shall from the dead
Be risen up, as I have said.

And they all kept the saying close,
Questioning with each other, thus,
What means the rising from the dead ?
And asking, they to him then said,
How is it, of the Scribes say some
That seer Elijah must first come ?
And answering unto them said he,
Elijah cometh verily,
All things prepareth orderly.
And how is it, that also plain
'Tis written of the Son of man,
That he must many things endure,
Be set at naught, offences bear ?
But unto you I now declare,
Elijah hath now come indeed,
They knew him not, but to him did
Just what they pleased, as prophesied.
So too, the Son of man is soon
By them to suffer and atone.
Then the disciples understood
To John the Baptist he referred.

SECTION LXXVI.

THE HEALING OF A DEMONIAC WHOM THE DISCIPLES
COULD NOT HEAL.*Region Cesarea Philippi.*

MATT. xvii : 14-21. MARK ix : 14-29. LUKE ix : 37-49.

IT came to pass on the next day,
When from the mount they had come down.
Approaching the disciples near,
He saw a crowd about them there.
Among them too the Scribes appear,
And with them they debating were.
Much startled were the populace,
When they beheld his glowing face,
And running to, saluted him.

And when he to the crowd had come,
He asked the Scribes that they would state
What question they had in debate?

When lo ! from out the crowd came one
Who answering said, Master, my son
I have brought hither unto thee ;
He is possessed in agony ;
And kneeling down, to him he cried,
O Lord ! I cannot be denied.
Master, I pray look on my son ;

Have mercy on my only one.
An epileptic and sore vexed,
Who is indeed a lunatic.
When by the demon he is seized,
He cries out, nor can be appeased,
It convulses him so severe,
He oft times falleth in the fire,
Bruised by the demon and possessed
With scarce an interval of rest.
He at his mouth doth foam again,
And gnashes with his teeth in pain,
And pines away.
To thy disciples him I brought,
And spake to them, and then besought
That they the spirit should cast out.
They could not cure him.

Then Jesus saith to them, O base,
O unbelieving, perverse race !
How long here with you shall I be,
Before you know and honor me ?
How long endure you ?
Bring thy son hither unto me.

They then to Jesus brought his son,
The poor, possessed, distressed one,
And while he yet was coming near
The demon so convulsed him there
He fell with violence on the ground
All bruised, and foaming rolled around.

Then Jesus of his father asked,
How long ago hath it been now,

Since first he this affliction knew ?
The father answered, Since a child.
And oft in water and in fire
It cast him, that he might expire.
But if thou anything canst do,
Have mercy on us ; help us now.
Said Jesus, If thou canst believe,
Thy son deliverance may receive.
All things are possible to him
Who doth believe.

Straightway the father of the child,
Through tearful eyes, now hopeful smiled,
And crying said, Lord, I believe ;
Help me no unbelief to have.
Jesus on seeing that the crowd
Were running now together rude,
Rebuked the unclean spirit thus :

Thou spirit deaf and dumb, I say,
Come out of him and instantly,
And do thou enter him no more.
And crying out, it rent him sore,
And came from him ; he seemed as dead ;
So much indeed, that many said,
He in reality is dead.
But Jesus took him by the hand,
And lifted him that he might stand
And he arose ; and from that hour
The child was cured by Jesus' power.
And to his father now again,
Jesus transferred him sound and sane.

All were astonished and subdued
By the transcendent power of God.

And now on entering the house,
Aside asked his disciples thus
And why could we not cast it out?
And Jesus answering to them saith
Because you have so little faith.
By nothing can this kind go out
Except by prayer.

For verily I say to you,
If as a grain of mustard seed
Ye have but faith, ye only need
Unto this mountain say, From hence
Remove to yonder place, and thence
It shall remove. Nothing for you
Shall be impossible to do !

SECTION LXXVII.

JESUS AGAIN FORETELLS HIS OWN DEATH AND
RESURRECTION.

Galilee.

MATT. xvii : 22-23. MARK ix : 30-32. LUKE ix : 43-45.

AND while were wondering every one,
At all the things Jesus had done,
They thence departed, passing on
Through Galilee, and would that none
Should know it ; and while on their way,
And travelling forth through Galilee,
He thus to his disciples said :

Let every one who listening hears,
Receive these words into his ears.
Betrayed the Son of man will be ;
Delivered up unlawfully
Into the hands of men, and they
Will kill him, and the third day he
Will rise again.

Exceeding sorry were they all,
But did not comprehend at all
This saying—it was not revealed,
But from them purposely concealed.
And they much feared to ask again
That he the saying would explain.

SECTION LXXVIII.

THE TRIBUTE-MONEY MIRACULOUSLY PROVIDED.

Kapharnaum.

MATT. xvii : 24-27. MARK ix : 33.

AND into Kapharnaum, they
 Now having come, immediately
 The tax-receivers coming say
 To Peter, Doth your Master pay
 Half shekel tribute? He saith, Yea.

And when he came within the house,
 Anticipating him, he thus
 To Simon said, What thinkest thou?
 From whom do kings of earth take now
 Tribute or taxes? from their sons?
 Or take they it from others?

And answering him said Peter then,
 From others it has always been.
 To him said Jesus in reply,
 The sons are then exempt and free.
 Nevertheless, not to offend,
 Go thou directly to the lake,
 And cast a hook, the first fish take
 That cometh up, opening its mouth,
 There thou shalt find a shekel, worth
 The four drachmas; take that and pay
 The tribute both for you and me.

SECTION LXXIX.

THE DISCIPLES CONTEND WHO SHALL BE GREATEST.—
JESUS EXHORTS TO HUMILITY, FORBEARANCE AND
BROTHERLY LOVE.

Kapharnaum.

MATT. xviii : 1-35. MARK ix : 35-50. LUKE ix : 46-50.

STILL being in the house, while they
Among themselves and quietly
Were reasoning which should greatest be,
Knowing their thoughts Jesus enquired
Of his disciples and desired
To know from them what things were they
Disputing over, on their way.

They held their peace; ashamed to say
They had disputed on their way,
Who greater than the rest would be,
(In the heavenly monarchy.)

And sitting down, he called the same
The twelve, to him, and when they came,
They ask him, saying, Who is he
Who greater than the rest will be,
When we the heavenly kingdom see?
And Jesus answers them and saith—

If any wishes to be first,
The same shall be, of all, the last,
And shall attend on all the rest.

And he a little child called up,
And placed it by his side, then took
It in his arms and said,
Verily, unto you I say,
Except ye turn, converted be,
Become as little children, ye
The heavenly kingdom in no wise
Shall enter.

Who therefore as this little child
Himself shall humble, even this
In the kingdom of heaven is
The greatest ;
And whosoever in my name
Shall one such child receive, the same
Receiveth me.

And whosoever receiveth me,
Not me alone receives, but he
Receiveth him that hath sent me.
For who among you least would seem,
Shall great become in my esteem ;

And John, here interposing, said,
Master, we saw one as we came,
Casting out devils in thy name,
And we forbade him, for doth he
Not follow in our company.

Do not forbid him, Jesus said,
For no one who a mighty deed
Shall in my name do, will then be
Soon able to speak ill of me.
For he that doth not us oppose,

Is for us, and against our foes.

For who a cup of water cold
Should give to you, as of my fold
And in my name, because ye do
To Christ belong, I say to you
He would not lose his wages due.
But whoever should lead astray
One even that believes in me,
To his advantage it would be
That a large mill-stone should be bound
About his neck, and he were drowned
Amidst the sea, in depths profound.
Woe to the world, because have come
Offences ; it must needs that some
Offences come, but woe intense
To him by whom comes the offence!
Wherefore if thee thy hand offend,
Then cut it off and from thee send.

It will be better far for thee,
To enter, maimed, eternity,
Than with two hands forever dwell
Amidst the unquenched fires of hell,
Where their worm dieth not, the fire
Unquenchable doth not expire.

And if thy foot shall thee offend,
Then cut it off and from thee send.
Better for thee in life to dwell
Lame even, than with two feet well
Be cast forever into hell.

There where their worm doth not expire,
And unquenchably burns the fire.

And if thine eye shall thee ensnare
Pluck it right out, and from thee send.
Better for thee much in the end,
To enter God's kingdom at the last
With one eye, than with two be cast
Into hell-fire, whose fearful blast
Unquenchable doth ever last,
And where, too, dieth not their worm.

For salted every one shall be
With fire, and from all dross made free.
And every sacrifice for me
Salted with salt preserved shall be.
Pure salt is good; its saltness lost
Doth all its saving power exhaust.
Have in yourselves pure salt, and cease
Strife with each other and have peace.

Take heed that ye do, in no wise,
One of these little ones despise.
For verily to you I say,
In heaven their angels do alway
(The guardians of my tender fold)
My heavenly Father's face behold.

The Son of man hath hither come,
To find and bring the lost ones home.
How think ye, if a man should keep
A flock of some one hundred sheep,
And one of them be gone astray,

Would he not leave the flock straightway
Upon the mountains, and the one
Seek after which astray is gone?

And if he find it, then I say
He over it rejoices more,
Than all the ninety and nine o'er,
No one of which was gone astray.
So it is not a purpose even
Before your Father who is in heaven,
That should be lost a single one
Of all these little ones, his own.

Moreover, if thy brother sin,
Tell him his fault with thee alone ;
If he hear thee, he will atone,
And then thou dost thy brother gain.

But if to hear he doth refrain,
One or two more then take with thee,
That in the mouth of two or threc,
Established every word may be.
And if he them refuse to hear,
Go, tell the church ; but if will he
Not hear the church, then unto thee,
Let him be as a Gentile man,
[A heathen] and a publican.

And verily to you I say,
That whatsoever bind shall ye
On earth, it bound in heaven shall be.
And whatsoever loose shall ye
On earth, it loosed in heaven shall be.

Verily I say to you again,
That if only two of you

Agree on earth for anything,
That they should ask,
It shall be realized to them
By my Father who is in heaven.
For where are gathered two or three
Together to advance my name,
There I am in the midst of them.

Then Peter came and said to him,
How oft, Lord, shall my brother even
Against me sin, and be forgiven?
Till seven times? Jesus saith to him,
I say not until those times seven,
But until seventy times the seven.

For this cause was heaven's kingdom like
A king who minded was to take
Of all his servants an account.
And when the reckoning had begun,
To him was brought a certain one
Who him ten thousand talents owed,
But having naught to pay, his lord
Commanded that he should be sold,
His wife, his children, all he had,
And that full payment should be made.

The servant therefore, prostrate fell
And worshipped him, and said, I pray
Have patience, and I all will pay—
And so was moved that servant's lord
With pity, of his own accord
He loosed him, and would none enslave,
And the debt also him forgave.

But that same servant, going round,

One of his fellow servants found,
Who owed him but one hundred pence,
And he his hands with violence
Laid upon him and said, Now pay
All that thou owest me, this day.

And then his fellow servant fell
Down at his feet, besought him well,
Saying, Have patience yet with me,
And I will every penny pay.

But he would not, but went and cast
Him into prison, held him fast,
Therein confined, and there to stay
Until he should the whole debt pay.
So when his fellow servants there
Saw what was done, they sorry were,
And came and to their lord made known
What his cruel servant had done.
His lord, then, having called him said,
O, wicked servant, I forgave
At thy request, and thee to save,
All that large debt, and shouldst not thou
Upon thy fellow servant too
Have had compassion, even so
As I compassion had on you ?

His lord now being very wroth,
To the tormentors gave him forth,
To stay with them in custody,
Till all was due him he should pay.

So will my heavenly Father do
Even the very same to you,
If from your hearts forgive not ye
Each one his brother cheerfully.

SECTION LXXX.

THE SEVENTY INSTRUCTED AND SENT OUT.
Kapharnaum.

LUKE x : 1-16.

AFTER these things the Lord also
 Appointed seventy more to go ;
 And two by two before his face,
 Sent them to every town and place,
 Whither he soon himself would come.
 And Jesus said to them, anew,

Great is the harvest now in view ;
 But still the laborers here are few.
 Pray ye therefore the harvest's lord,
 That he would laborers send abroad
 Into the harvest. Go your way.
 Behold, as lambs which often stray,
 I send you forth in midst of wolves—
 Carry not purse, nor scrip, nor shoes.
 Men meeting, to salute refuse.

And to whatever house go ye,
 Peace to this house, fail not to say.
 And if a son of peace be there
 Your peace shall rest upon it e'er ;
 If not, shall turn to you again ;
 But in that house of peace remain,
 Eating and drinking such things there,

As they provide

The laborer's worthy of his hire.
Go not around from house to house;
Entering what city you may choose
And they receive you, freely eat
Whatever is before you set,
And heal the sick that are in it,
And say to all, Nigh unto you
Hath come God's kingdom even now.
And in whatever city ye
Shall enter and rejected be,
Into the streets go out and say,
Against you we wipe from our feet
The dust that cleaves there from your street.
Yet notwithstanding, it is true,
God's kingdom is come nigh to you.
I say to you that in that day
It more tolerable will be
For Sodom in her misery,
Than for that city, slighting you.

Woe unto thee, Chorazin!

Woe unto thee Bethsaida!
For if in Sodom and in Tyre,
The mighty deeds had there been done,
Which were in you wrought, they each one
Would have repented long ago,
In sackcloth and in ashes too.

But it more tolerable will be
For Tyre and Sidon, in that day,
Than for you, cities, slighting me.

And Kapharnaum too, shalt thou
Exalted be to heaven ? Ah ! no.
To Hades thou shalt be brought low,
And in thy pride shall come to woe.

He that hears you hears me ; and he
That rejects you rejecteth me.
But he that rejects me
Rejects Him who sent me.

SECTION LXXXI.

JESUS GOES UP TO THE FESTIVAL OF TABERNACLES.—
HIS FINAL DEPARTURE FROM GALILEE.—INCIDENTS
IN SAMARIA.

JOHN vii: 8-10. LUKE ix: 51-56.

THE feast of Tabernacles drew near,
And Jesus' brothers now appear,
And say to him with taunting air,
Depart hence, and at once repair
Into Judea, so that there
Thy disciples thy works may see.
Which thou art doing secretly.

For no man doeth anything
In secret, who would willing be
To make himself known openly.
If then these things thou doest, show
Thyself, that all the world may know.
(His brothers even did not now
Believe on him, nor faith avow.)

Therefore saith Jesus unto them,
My time's not yet ; it still delays,
But ready is your time always.
The world cannot hate you, but me
It hates, because I testify
Its works are evil.

Unto the feast go ye up now.
I to this feast do not yet go,
Because my time has not yet come.

Thus having said, he quietly
Himself remained in Galilee.
But when his brothers now had gone
Up to the feast, then he alone
Went up also, not openly,
But as it were in secresty.

It came to pass, as it drew near
When all the days accomplished were
For his ascension into heaven,
That he himself steadfastly now
Set his face finally to go
Up to Jerusalem, and sent
Before him messengers, who went
Into a village on their way,
A village of Samaria ;
There to make ready and prepare
All things for him that needful were.
But they would not receive him now,
Because his face was set as though
He to Jerusalem would go.

And his disciples, James and John,
Knowing what had been said and done,
Said, Master wilt thou that we bid
Fire, even as Elijah did,
To come from heaven, and them consume ?

He turned, rebuked, and said to them,
Ye are not in the least aware

What kind of spirit ye now bear;
For came the Son of man to save,
Not to destroy, the lives of men.
They to another village then
Proceeded.

SECTION LXXXII.

THE LEPERS CLEANSED.

Samaria.

LUKE xvii : 11-19.

IT came to pass, on going to
Jerusalem, that he passed through
Between the bounds of Galilee
And frontiers of Samaria.

Entering a certain village near,
Ten lepers there to him appear,
Who stood far off and cried out thus:
O, Jesus, Master, pity us !
Beholding them, he said, Now go,
Unto the priest and yourselves show.

It came to pass, while on their way,
That they were all healed perfectly ;
And one, one only of the ten,
Perceiving he was healed, again
Turned back, and with a grateful voice
Glorified God, fell on his face,
And at his feet thanked him again.
And he was a Samaritan !

And Jesus answering to them said,
Were not ten cleansed ? Where are the nine ?

Were none found turning back to join
In glorifying God, save one,
This stranger? He then turning soon
Said to him, Rise, no longer stay;
Thy faith hath saved thee; go thy way.

PART VI.

THE FESTIVAL OF TABERNACLES AND SUBSEQUENT EVENTS.

SECTION LXXXIII.

JESUS AT THE FESTIVAL OF TABERNACLES.—HIS PUBLIC TEACHINGS.

Jerusalem.

JOHN (vii: 21-53.) (viii: 1.)

THE Jews of him then went in quest,
Saying, Where is he ? at the feast.
And there were murmurings in the crowd
Concerning him, for some avowed
That he was good, whilst others said
Nay, for he misleads the crowd ;
Yet no one frankly spoke his views
About him, fearing yet the Jews.

When it already was the midst,
The fourth day, of the joyous feast,
Jesus went up, the temple sought,
And entering it, the people taught,
Therefore the Jews, much wondering now,

Said, How doth this man Scripture know,
Not having learned? and Jesus said,
My teaching is not mine, 'tis true,
But his who sent me unto you.
If one desires his will to do,
He of the teaching then shall know,
Whether from God it doth proceed,
Or I speak from myself instead.

Whoso from his mere self doth speak,
Doth only his own glory seek.
But he that seeketh not his own,
But seeketh his, and his alone
Who sent him forth, true is the one.
Unrighteousness in him there's none.

Did not Moses give you the law,
And yet the law none of you keep?

Why are ye seeking to kill me?
Answered the crowd, thou art possessed.
Who seeks to kill thee?

Jesus answering said to them,
One work I wrought, and marvel ye,
Because I healed on Sabbath-day.
Moses hath given unto you
The circumcision,
(Not that it first from Moses came,
But from the fathers was the same ;)—
And ye do on the Sabbath-day
Men circumcise: now if men may
Be circumcised on Sabbath-day,

That the law broken may not be,
Are ye so angry now with me,
Because I late in Bethsaida,
Cured a cripple on Sabbath-day ?
Judge not from superficial view,
But judge ye righteously and true.

Some from Jerusalem then said
Is not this man the very same
Whom they are seeking now to kill ?
And lo ! most boldly speaketh he :
And yet to him they nothing say.
Did the chief priests really know
This is the Christ ?
But as to this man, we well know
From whence he is.

But whenever the Christ may come,
No one knoweth from whence he is.

Then in the temple Jesus cried,
As he was teaching, and thus said :
Ye know me and know whence I am ;
And I have not come of myself :
But he who sent me here is true,
Whom ye know not, but him I know.
For I am from him, and he too
Hath sent me hither unto you.

Therefore to take him they essayed,
Yet none the hand upon him laid, -
Because his hour was not yet come.
And of the people, there were some
Who now believed in him and said,

Whene'er the Christ should come indeed,
Will he then miracles do more
Than this same man hath done before ?

Concerning him the Pharisees
Heard from the crowd such things as these.
And the chief priests and Pharisees
Sent their subordinates him to seize.

Therefore said Jesus openly ;
A little while I am with you
And then to him who sent me go.
Me ye will seek, but cannot find ;
And where I am, ye cannot come.
Therefore among the Jews said some,
Where is this man about to go,
That we can't come and find him too ?
Will he among the Gentiles go,
Among the Greeks, and teach them too ?
What means the saying that he spake :
Ye will me seek but will not find,
And where I am, ye cannot come ?

Now on the eighth day, and the last,
Even the great day of the feast,
Jesus stood and repeatedly
Cried out saying, if any thirst
Let him come unto me and drink.

Whoever doth believe in me,
As said the Scriptural prophecy.
From him as from the fountain so
Shall streams of living water flow.
But this he of the spirit spake

Of which they soon would all partake,
Who faithfully in him believe.
(The holy Spirit was not yet,
For Christ was not yet glorified.)
These sayings therefore when they heard,
Said some of them among the crowd,
This is the prophet, truly so ;
Said others, 'Tis the Christ, we know.
But others said, inquiringly,
Doth Christ then come from Galilee ?
Hath not the scripture plainly said,
The Christ cometh of David's seed,
And out of Bethlehem, the town
Where David was, and called his own !
So a division in the crowd
Concerning him was now avowed.
And to seize him some now essayed,
But none the hand upon him laid.

Therefore returned the officers
To the chief priests and Pharisees.
And they inquired of them and said,
Why have ye not him hither led ?
They thereupon this answer make :
As this man, never man yet spake.
Answered the Pharisees and said,
And have ye also been misled ?
Have any rulers him believed ?
Or any Pharisees him received ?
This multitude, this rabble herd,
That knoweth not the law, one word,

Are with judicial blindness cursed.

Saith Nicodemus unto them,
(He that before to Jesus came,)
And doth the law the man condemn,
Except it heareth first from him,
And know what evil he hath done ?
They answering said, Art thou too one
From Galilee ? Search now and see ;
There rises out of Galilee
No prophet.

And each one to his own house went.
But Jesus, with his labors spent,
Now to the Mount of Olives went.

SECTION LXXXIV.

THE WOMAN TAKEN IN ADULTERY.

Jerusalem.

JOHN viii : 2-11.

AT dawn he to the temple came,
 And all the people came to him,
 And sitting down with them he taught.

The Scribes and Pharisees then brought
 A woman in adultery caught ;
 And having set her in the midst,
 To try him, then thus said the priest,
 (That they might have him to accuse,)
 This woman hath been taken in
 Adultery, that act of sin ;
 Moses commanded in the law,
 Such should be stoned ; what sayest thou ?
 But Jesus stooping down profound,
 Wrote with his finger on the ground.
 When they continued asking him,
 He raised himself and said to them,

Of you who sin not, let that one
 Be first to cast at her the stone.
 And he again then stooping down,
 Continued writing on the ground ;
 But conscience-smitten, one by one,

The Jews go out, each following on,
The eldest first, till all were gone.
And Jesus there was left alone,
The woman standing in the midst;
And raising himself up he said,
Unto the woman, Where are they,
Thine accusers? Did none of them
Who brought thee hither thee condemn?
And she said, None Lord. Jesus said,
Neither do I condemn thee; go
And sin no more.

SECTION LXXXV.

FURTHER PUBLIC TEACHING OF OUR LORD.—HE RE-
PROVES THE UNBELIEVING JEWS, AND ESCAPES FROM
THEIR HANDS.

Jerusalem.

JOHN viii : 12-59.

JESUS again now spake to them ;
Saying, I am the world's true light.
He that followeth after me,
The light of life shall clearly see,
And in the darkness shall not walk.

Thereupon said the Pharisees,
Thou of thyself, in thine own praise,
Art bearing witness ; in this view
Thy testimony is not true.

And Jesus answering, said to them,
If even I do witness bear
Pertaining to myself, 'tis clear
My testimony yet is true ;
Because from whom I came I know,
And know I also where I go.
But whence I came, ye do not know,
Nor know ye even where I go.
According to the flesh judge ye.
I judge no one ; but verily

If I should judge, my judgment's true.
For I am not alone; But I
And He who sent me both agree,
And by your law, if two agree,
The testimony is deemed true.
I am one witness of myself,
My Father also who to you
Hath sent me, is my witness too.

Where is thy Father? then they say.
Jesus answering said, Nor me,
Nor yet my Father do ye know;
If ye knew me, ye would have known
My Father too, whom I have shown.

While teaching in the temple, he
These words spake in the treasury.
And there no one arrested him,
Because his hour had not yet come.
Therefore to them again said he,
I go away, and then will ye
Seek me, and in your sin will die.

Whither I go ye cannot come;
And therefore of the Jews said some,
Will he now kill himself? for he
Saith, Where I go, ye cannot come.
And he said further unto them,

Ye from below; I from above;
Ye of this world; I it reprove,
And therefore unto you said I,
That in your sins ye all will die.

For unless ye believe that I

Am He, you in your sins will die.

And thereupon to him said they,
Who art thou? He said in reply,
I am indeed the very same,
Which I have told you that I am.
I've many things to say to you;
Many to judge about you too,
Yet now I only say to you,
He that hath sent me is the true;
And things which he to me hath told,
I speak the same things to the world.

That of the Father he was now
Speaking to them no one did know.
Therefore said Jesus, When shall ye
The Son of man lift up and slay,
Then ye will know that I am he;
And of myself I nothing do,
But as the Father taught me, so
I speak these same things unto you—

He who sent me is now with me;
The Father left me not alone;
Because those things I always do,
Which are most pleasing to his view.

While speaking, many there received
His teachings, and on him believed.
Said Jesus to those Jews who heard
And now believed, If in my Word
Ye firm remain and are agreed,
My disciples ye are indeed;
And clearly will ye know the truth;

Likewise the truth will make you free.

They answered him, We be indeed
Each one of us of Abraham's seed,
And in bondage have never been
To any man, how sayest then
Ye shall be free?

Said Jesus, answering, Verily,
Verily unto you I say,
Whoso committeth sin,
He is the slave of sin.

And the bondsman abideth not
Within the house forever, but
The Son remains forever.

So if the Son, who is the heir,
Shall make you free, then free ye are.
I know that ye are Abraham's seed,
Yet me ye seek to kill indeed,
Because my word in you can find
No lodgment in your heart or mind.
What with my Father I have seen,
The same I speak, and what ye too
Heard from your father, that ye do.

They then answered him and said,
Abraham is our father.
Jesus replying, saith to them,
If ye are Abraham's children true,
The work of Abraham ye would do ;
But ye are seeking even now
To kill me, one who hath to you
Spoken the truth, the very word

Which I directly heard from God,
This did not Abraham.

Ye do indeed your father's works
To him they said with haughty scorn,
Of fornication we weren't born,
We have one Father, even God.

Jesus answering, to them said,
If God were your Father, then ye
Would love, obey, and follow me;
For I proceeded forth, and am
From God; not of myself I came,
He sent me.

Why do ye not my own voice hear?
Because for it ye have no ear.

Ye are of your father, the devil;
Your father's lusts, mainsprings of evil,
Ye love to do. A murderer he
Was from the first, and standeth he
Not in the truth, and that forsooth,
Because in him there is no truth,
When he speaketh a lie, of course
He speaketh from his own resource.
Because, indeed, he is a liar,
The liar's very self, and sire.
But ye, because I speak the truth,
Believe me not.

Of sin which one convicteth me?
If I speak truth, why do not ye
Believe?

He that is born of God, the same

Heareth God's words and doeth them.
For this cause ye hear not his word,
Because ye are not born of God.
Answered the Jews and said to him,
And do we not well say again,
That thou art a Samaritan,
And hast a demon?
I have no demon, Jesus said,
But I my Father honor; ye
Dishonor me, but not mine own,
I seek his honor; there is one
Who seeketh mine, and judgeth too
Between us, 'twixt the false and true.

Verily unto you I say,
If any keep my word, shall he
Live forever, death never see.
The Jews then answering, said to him,
Now we know thou hast a demon;
Abraham died, the prophets too,
And yet to us still sayest thou,
If any keep my word, should he
Forever live; death never see.
Art thou then greater, we would know,
Than Abraham our father, who
Died long ago, the prophets too?
Who makest thou thyself to be?

And Jesus answering said, If I
Myself do only glorify,
My glory's nought but vanity.
My Father glorifieth me,

Of whom ye say, He is our God.
And him ye even have not known,
But I know him. If I should say
I know him not, then I like you
Shall be, indeed, a liar too.
But I know him and keep his word.

Your father Abraham to see
My day, rejoiced with ecstasy ;
And seeing it thus glad was he.

The Jews therefore, to him said then,
Fifty years old thou hast not been,
And hast thou father Abraham seen ?

Jesus answering, said to them,
Verily, verily, I am,
Before existed Abraham.

They then took stones at him to cast ;
But Jesus hiding from them, passed,
And safely to the temple came.

SECTION LXXXVI.

A LAWYER INSTRUCTED.—LOVE TO OUR NEIGHBOR DEFINED.—PARABLE OF THE GOOD SAMARITAN.

Near Jerusalem.

Luke x: 25-37.

BEHOLD ! a certain lawyer rose,
To try him, saying, I propose
A question, Master ; now disclose
What shall I do that I may share
Eternal life in heaven as heir ?

To him said he, How readest thou ?
How stands it written in the law ?
And he then answering, to him said
Thus : Thou the Lord thy God shalt love
With all thy heart, with all thy soul,
With all thy strength, and all thy mind,
And love thy neighbor as thyself.

And he said to him, now
Correctly answeredst thou,
This do and thou shalt live.

Wishing himself to justify,
He said to Jesus in reply,
Who is my neighbor ?

Jesus answering, thus began ;
To Jericho a certain man
Was going from Jerusalem,
And fell among some thieves, who beat
And stripped and plundered him complete,
And half dead left him to his fate.

By chance it happened on that day
A certain priest came down that way,
And seeing him, he turned aside,
And passed by on the other side.

A Levite also at the place
Arriving, saw him in distress,
And passed by on the other side.

But now a kind Samaritan
Came, as he journeyed, by the man,
And seeing him, with pity moved,
He went to him, and gently soothed ;
Bound up his wounds, with oil them dressed,
With wine the fainting man refreshed ;
And seating him on his own beast,
He brought him to an inn, and there
For him provided and took care.

And on the morrow, as he thence
Departed, he took out two pence,
Gave them the host, said to him, Now
Take care of him ; what spendeth thou
Beyond, when I come back again,
I will repay thee, every grain.

Which thinkest thou of these same three
A neighbor proved himself to be

To him who fell among the thieves ?
He answered, He that did the deed
Of mercy on the man in need.
Then unto him said Jesus, Go
And do thou likewise ; mercy show.

SECTION LXXXVII.

JESUS IN THE HOUSE OF MARTHA AND MARY.

Bethany.

LUKE x: 38-42.

IT came to pass as on their way
They journeyed, he to Bethany,
A certain village, came, and there
A certain woman, Martha named,
Invited him, while he remained,
To tarry in her house.
And she a sister had discreet,
Named Mary, who at Jesus' feet
Was sitting of her own accord,
And listening to his every word.

But Martha was with anxious care
Much cumbered, hastening to prepare
For her new guest a sumptuous fare;
And coming near, said, Lord, dost thou
Not care that mine own sister now,
To serve hath left me quite alone?
Now bid her that she help me on.
And Jesus answering said to her,
O, Martha, Martha, anxious now,

Troubled with many things, art thou.
Of one thing only there is need,
And Mary hath made choice indeed
Of that good part, which shall not be
Taken away from her again.

SECTION LXXXVIII.

THE DISCIPLES AGAIN TAUGHT HOW TO PRAY.

Near Jerusalem.

LUKE xi: 1-13.

AND now again it came to pass,
 As he was in a certain place
 Engaged in prayer, that when he ceased,
 Some one of his disciples said,

Master, teach us to pray, as John
 Taught his disciples ; and said he,
 Whene'er ye pray, say fervently,
 Father, hallowed be thy name.

Thy kingdom come.
 Give us the bread we need each day ;
 And forgive us our sins ; for we
 Forgive our debtors every one,
 And bring us into trials none.

And he said further, Which of you
 A friend shall have and to him go
 At midnight, and should say, My friend
 Three loaves of bread to me now lend ;
 For from a journey hath just come
 A friend of mine to my own home,
 And I have nothing there to set
 Before him, for my friend to eat ?
 And answering, he within should say,

Trouble me not so late, I pray.
The door is shut ; and further said,
My children are with me in bed,
I cannot rise and give thee bread ?

To you I say, if even he
Refuse to rise and him supply,
Because he is his friend, yet he
Through constant importunity
Will rise and give as many loaves
Of bread to him as he doth need.

And I say unto you, Ask, even,
And unto you it shall be given.
Seek earnestly with heart and mind,
And what ye seek, that ye shall find.
Knock patiently, and ne'er give o'er.
Opened to you shall be the door.
For him who asks, and seeks, and knocks,
His precious treasures God unlocks.

Of you what father, if his son
Shall ask for bread, will give a stone ?
Or if he also ask a fish,
Will place a serpent in his dish ?
Or if an egg, shall ask your son,
Will you give him a scorpion ?

If ye then being evil, know
How on your children to bestow
Good earthly gifts, then how much more
Shall your own heavenly Father pour
On them the Holy Spirit, who
Sincerely ask him so to do ?

SECTION LXXXIX.

THE SEVENTY RETURN.

Jerusalem.

LUKE x : 17-24.

THE seventy, now returned with joy ;
Said, Lord, the demons even are
In thy name subject to our power.
And Jesus said, Satan I saw
Fallen like lightning from the sky.
Lo ! Given unto you have I
The power and the authority
On serpents, scorpions to tread,
And over all the power of evil
Power of the enemy (the devil),
And nought shall harm you in the least.
But, notwithstanding, in this hour
Rejoice not that ye have the power
Spirits to make submissive,
But that your names through grace are
written
Within the Book of Life in heaven.
He in the Holy Spirit glad,
Exulted in that hour, and said
I do acknowledge unto thee,

O, Father, Lord of earth and heaven,
That from the wise and prudent even
These gracious things thou hast concealed,
And unto babes hast them revealed.
For Father so it in thy sight
Is pleasing, seemeth good and right.

To the disciples, then said he,
All things delivered were to me
By my Father; and knoweth none
But the Father, who is the Son;
And who the Father is know none
Save only the begotten Son,
And he to whom the Son may be
Pleased to reveal the mystery.

Turning to the disciples, he
Himself said to them privately,
Blessed are the eyes which see the things,
That ye behold;
For I tell you that many kings
And prophets have desired these things
To see, which you behold, but they
Beheld them never in their day.
And these things also which ye hear,
They sought with close attentive ear,
But heard them not distinctly clear.

SECTION XC.

A MAN BORN BLIND IS HEALED ON THE SABBATH.—
OUR LORD'S SUBSEQUENT DISCOURSES.

Jerusalem.

JOHN ix : (1-41.) (10 : 1-21.)

AND passing on his way along,
Jesus beheld amid the throng
A man who from his birth was blind.
And his disciples asked him then,
Thus saying, Master, which did sin,
His parents or this man, that he
Should be born blind?

And Jesus answered, Not this man
Sinned, neither did his parents sin
But that in him the works of God
Made manifest to them should be.
The works of him who sent us we
Must work complete while it is day.
No man can work when comes the night.
While in the world, I am its light.

Thus having said to those around,
He turned and spat upon the ground,
And of the spittle he made clay,
And spread his clay upon the eyes,
And to the blind man said, arise;

Go, wash now in Siloam's pool.

He went and washed accordingly,
And came seeing.

The neighbors then and many more,
The beggar who had seen before,
Said, Is not this the one we meet,
Sitting and begging in the street?
This is the same, said some ; But nay,
Yet he is like him, others say,
But said the beggar, I am he.

And thereupon to him said they,
How opened were thine eyes? And he
Thus answering said,
The man called Jesus came this way,
Mine eyes anointed with some clay,
Then said he graciously to me,
Go to Siloam and wash thee.

I went and washed, and received sight.
Where is the man? to him they say.
I know not, answering, said he.

They led him to the Pharisees,
The once blind man, but who now sees.
And it was Sabbath, on the day
In which had Jesus made the clay,
And his eyes opened.
Therefore the Pharisees again
Asked how he did his sight obtain.
He said to them, Some clay put he
Upon mine eyes. I washed, and see.

Some of the Pharisees then say,

He keepeth not the Sabbath day,
Therefore from God is not this man.
Said others, Signs like these how can
A sinner do ?

Division now amongst them ran.

Again they to the blind man say,
What sayest thou of him since he
Thine eyes hath opened ?

He is a prophet, answered he.
The Jews therefore, did not believe
He had been blind, and sight received,
Till they his parents called. Then they
Inquired of them, and pointedly,
Saying, Is this your son, who ye
Say was born blind ? How seeth he ?
His parents answered them and said,
That this is our own son we know ;
And that he was born blind ; but how
He seeth now, or even who
Opened his eyes, we do not know.
Ask him ; he is of age ; he will
Speak for himself ; the truth will tell.

Thus spake his parents, for they feared
The Jews, for they, as it appeared,
Already had matured the plan
That, if confess should any man
Him to be Christ then forthwith he
Should excommunicated be.
Wherefore his parents to them said,
He is himself of age, ask him.

They called the man a second time,
Who had been blind, and said to him,
To God give glory and the praise,
We know this man a sinner is.

He therefore answered, Whether he
A sinner is, I do not know.
One thing I know with certainty ;
That I was blind, and now I see.
They said, What did he unto thee ?
How opened he thine eyes ?

He answered, I have told you plain.
Why do you wish to hear again ?
Did ye not hear ? or now would ye
Yourselves too his disciples be.

They railed at him, and scornfully
Said, thou art his disciple, we
Are Moses' disciples, and know
That to Moses, God hath spoken.
But as for this one, whence he came
We know not. The man answered them,
Why, herein is the wonder now,
That whence he is ye should not know,
And yet hath opened he mine eyes !
Sinners God heareth not, we know.
But if one worship God, and do
His will, He heareth him.
But never since the world began,
Was it once heard that any man
Opened the eyes of one born blind ;
He could do nothing of this kind,

He keepeth not the Sabbath day,
Therefore from God is not this man.
Said others, Signs like these how can
A sinner do?

Division now amongst them ran.

Again they to the blind man say,
What sayest thou of him since he
Thine eyes hath opened?

He is a prophet, answered he.
The Jews therefore, did not believe
He had been blind, and sight received,
Till they his parents called. Then they
Inquired of them, and pointedly,
Saying, Is this your son, who ye
Say was born blind? How seeth he?
His parents answered them and said,
That this is our own son we know;
And that he was born blind; but how
He seeth now, or even who
Opened his eyes, we do not know.
Ask him; he is of age; he will
Speak for himself: the truth will tell.

Thus spake his parents, for they feared
The Jews, for they, as it appeared,
Already had matured the plan
That, if confess should
Him to be Christ the
Should excommunicate him
Wherefore his parents
He is himself of a

THE EPIPHANY

They said in the morning,

What has been done to us? What has been done?

To God you say it is not right.

We are to be blamed.

He said to them,

A son is born,

One who is born to you,

That I have given you.

They said "We are not fit."

How special you are,

He said to them,

Why are you angry?

Did I not say,

You are sons,

They said to him,

Say then, if we are sons,

Are we not worthy?

Take the kingdom,

But he said to them,

We are not worthy,

Why then?

Take then,

And yet we

Still say,

If were this person not from God.

To him, they answering said, Dost thou,
In sin born wholly, teach us now?
And him, they with malicious hate,
Speedily excommunicate.

Jesus on his returning route,
Hearing that they had cast him out,
Sought for, and having found him, said,
Believest on the Son of Man?
He answering said, Who is he, Lord,
That I in him should faith accord?

To him said Jesus in reply,
Both hast thou seen him, and 'tis he
Who is now talking here with thee.

And he said, Lord I now believe.
And worshipped him.

And Jesus said, For judgment know
I came into this world below,
That those not seeing, sight may find,
And those now seeing may be blind.

Those Pharisees who still remained
With him and heard this, then exclaimed,
Are we too blind? Said Jesus then,
If blind, ye then would have no sin.
But since ye say, We see, the stain
Of sin doth on you still remain.
Verily say I unto you,
Whoever doth not enter through
The door into the sheepfold true,
But climbeth up some other way,

A robber and a thief is he—

But he who entereth by the door,
Is shepherd of the sheep, be sure.
To him the porter openeth soon,
And the sheep hear his voice, each one.
He calleth his own sheep by name,
And from the fold he leadeth them.
When he hath put forth all his own,
He goes before, they follow on,
Because his voice to them is known.
Besides, a stranger they will not
Follow at all, but from him flee.
The voice of strangers know not they.

This allegory unto them

Spake Jesus; but they did the same
Not comprehend, nor knew what were
The things which he did thus declare.

Therefore said Jesus, Verily,
Verily unto you I say,
That for the sheep I am the door;
All those who came as such before,
Are thieves and robbers, but the sheep
Would not hear them, nor with them keep.
I am the door; and if through me
Shall enter any one, then he
Shall be kept safe, and he shall go
Both in and out, find pasture too.
The thief comes not, except to steal,
To plunder, to lay waste, and kill;
But I am come, that life might they

Have, and have it abundantly.
I am the good shepherd: his own
Life the good shepherd layeth down
To save the sheep.

While he that a mere hireling is,
But not a shepherd, sheep not his,
Seeing the wolf approaching near,
Leaveth the sheep and flies for fear;
Then the wolf entereth in among
The sheep, and seizeth on the young,
And scattereth the sheep.
And the hireling flees because
He is a hireling, and the sheep
Doth not regard, nor care to keep.

I am the good shepherd; mine own
I know, and I of mine am known,
Just as the Father knoweth me,
And I the Father, equally;
And for the sheep, my life I give.
And other sheep I also have,
Which to this fold do not belong,
Them also I must lead along,
And they will hear my voice, and soon
Become one flock, with shepherd one.

The Father loveth me, his own,
Because my life do I lay down,
That it I may again resume.
No one hath taken it from me,
But it I lay down willingly.
I have myself authority

To lay it down, also have I
Authority it to retake.
This from my Father I received.

A difference now among the Jews
Arose, they holding divers views
About these sayings ; many said
He hath a demon and is mad,
Why hear ye him ? and others said,
These words are not the words of one
Who hath a demon, Open can
A demon the blind eyes of man ?

SECTION XCI.

JESUS IN JERUSALEM AT THE FEAST OF DEDICATION.—

HE RETIRES BEYOND JORDAN.

Jerusalem, Bethabara beyond Jordan.

JOHN x : 22-42.

THEN at Jerusalem took place
The temple's dedication feast ;
It was winter,
Jesus was in the temple now
Walking in Solomon's portico.
The Jews then came, and drawing near
Stood round him in a circle there ;
And said to him, How long dost thou
Our minds to be in doubt allow ?
If thou art the Christ, indeed,
Tell us frankly. Jesus said,
I told you, and you don't believe.
The works which I do in the name
Of my Father, the very same
Give evidence concerning me.
But ye believe not, for ye are
Not of my sheep ; my own sheep hear
My voice and each of them I know,
And they follow me where I go.
And them I give eternal life,

And they shall never perish, and
No one shall pluck them from my hand.

My Father, as to that which he
Hath given trustfully to me,
Is a greater power than all ;
And none is able, should he dare,
Aught from the Father's hand to tear.
The Father and myself are one.

The Jews then took up stones again
To stone him.

Jesus answering them, thus said :

Good works and many I have shown
You from the Father ; for which one
Of all these works me do ye stone ?
Then the Jews answered him and said,

For no good work do we stone thee,
But it is for thy blasphemy.

Also because, thou being man,
Makest thyself God.

Then Jesus answered, Is it not
In your law written, as I quote,
“ *I said ye are gods* ” ? If he them
Called gods to whom God's message came ;
And Scripture cannot be set aside—
Say ye of him

Whom God the Father sanctified,
And sent into the world as guide,
Thou blasphemest,
Because I said in truth to you,

I am the Son of God?

If I do not my Father's works,
Believe me not. If them I do,
The works believe, if not in me ;
That know and understand may ye,
That in me doth the Father dwell,
And in the Father I as well.

And thereupon they sought again
To seize him, but he passed unseen,
Out of their hands,
And went away; departing soon
Beyond the Jordan, to where John
At first baptized, and tarried there.

And many came to him and said
John did no miracles indeed,
But all things whatsoever John
Spake of this man were true.
And in him many there believed.

SECTION XCII.

THE RAISING OF LAZARUS.

Bethany.

JOHN xi : 1-46.

A CERTAIN man from Bethany
Named Lazarus, was sick ;
Martha and Mary, sisters, there
Resided, and of him took care.
It was Mary, who afterward
With ointment did anoint the Lord,
And wiped his feet with her own hair,
Whose brother Lazarus was sick.

The sisters sent to Jesus now,
Saying, Lo ! he whom lovest thou
Is sick ; hearing it, Jesus saith,
This sickness is not unto death,
But for God's glory, that the Son
Of God be glorified thereby.

Now Jesus Martha loved, also
Her sister, and loved Lazarus too.
Yet having heard that he was ill,
He there continued two days still.
Then he to his disciples saith,
Into Judea let us go.
Master, say the disciples, lo !

The Jews to stone thee sought but now ;
And again thither goest thou ?

Jesus replied, Are not twelve hours
Numbered in each day of ours ?
If any man walk in the day,
He stumbleth not, because he may
The light of this world plainly see.
But if a man walk in the night,
He stumbleth then, because the light
Is not in him.

He said these things and afterward
To them again thus saith the Lord,
Our friend Lazarus is asleep ;
I go that I may him awake.

Then the disciples to him said,
Lord, if he sleep, he will do well.
But he had spoken of his death,
Yet they supposed
That of the rest of sleep he spake.

Then, therefore, Jesus to them said
And plainly, Lazarus is dead !
And I am glad, that, when he died
I was not there at his bed-side,
On your account, so that ye may
Believe ; to him let us away.
Thomas, whom Didymus they call,
Said to his fellows, Let us all
Go with him, that we too may die,
And in one grave together lie.

When therefore, Jesus there was come,

He found that he within the tomb
Four days already had been laid.

Now nigh Jerusalem, away
Not quite two miles, was Bethany. ·
And many of the Jews had come
To Martha's and to Mary's home,
To comfort them in their distress,
Because of Lazarus' decease.

Then Martha, hearing that near by
Jesus was coming, instantly
Went out to meet him; but from choice
Mary staid sitting in the house.

Martha on seeing him, said, Lord
Hadst thou been here to speak the word,
My brother had not died, and now
What thou mayest ask of God, I know,
That God will give thee even so.

Jesus then unto Martha saith,
Thy brother will arise from death.
To him saith Martha, He, I know
Will in the resurrection rise
On the last day, the grand assize.

Jesus Said unto her, I am
The resurrection and the life ;
And he that doth in me believe,
Though he should die, yet will he live.
And each and every one that liveth,
And in me trusteth and believeth,
Would never die. Believest thou this ?
Yea, Lord, she saith, with all my heart

Have I believed the Christ thou art,
The Son of God, who as foretold
Was coming now into the world.

Thus having said, she went away
And called her sister privately,
Saying, The Master is now here
And calleth thee.

On hearing that, she quickly rose,
And straightway to the Master goes.
He had not to the town come yet,
But staid where he and Martha met.
The Jews therefore who in the house
Were with her and consoling her,
Observing Mary to arise,
And quickly leave; now in surprise
Followed her, saying, She repairs
Unto the grave to shed her tears.
And Mary coming at this time
Where Jesus was, on seeing him,
Fell straightway at his feet and said,
O, Master, if thou hadst been here,
My brother had not died,

When Jesus saw her weeping so
Beheld the Jews there weeping too,
Who came with her; he much was moved,
But chiding with his Spirit, he
Repressed his rising sympathy,
And trembling with emotion, said

Where have ye laid him?
To him they say, Lord, come and see!—

Jesus wept!—

And thereupon the Jews then said,
See how he loved him!
But some said (scoffing), Could not he
Who caused the blind man's eyes to see,
Have also kept this man alive,
That even this one should survive?
Jesus chiding himself again,
And agitated deep within,
Comes to the tomb; it was a cave,
And a stone lay against the grave.

Saith Jesus, Take the stone away,
Martha, dissuasive saith, Lord stay;
Four days now being buried, he
By this time must offensive be.
Saith Jesus, Said I not to thee,
If thou believest thou wilt see
God's glory? glorified the Son?
And then they took away the stone.

And Jesus upward raised his eyes,
Said, Father, thanks I give to thee,
That at this time thou heardest me,
And yet I know, that when I pray,
In love thou hearest me alway.
But for the multitude around,
Which standing are upon the ground,
I said it, that they might believe
That thou didst send me.

Thus having said, he raised his voice,
And shouted standing by the cave,

Lazarus, forth ! and from the grave,
Forth came the dead ! bound hand and foot
With grave clothes, and his face around
Was with a napkin closely bound.
To them saith Jesus, Loose him now,
And let him go ! .

Then many of the Jews who came
To Mary, and saw what he did
—On him believed.
But some of them immediately
Went to the Pharisees, and they
Reported then invidiously
What Jesus did.

SECTION XCIII.

THE COUNCIL OF KAIAPHAS AGAINST JESUS—HE RETIRES
FROM JERUSALEM.

Ephraim.

JOHN xi : 47-54.

THEN the chief priests and Pharisees
Gathered a council, and said these,
What are we doing? this man now
Doth many signs, as all allow;
And if we let him thus alone,
In him believe will every one.
The Romans too will come, and they
Our place and name will take away.

And now, a certain one of them
High priest then being, and whose name
Was Kaiaphas, thus said to them:

Ye know nothing at all, nor yet
Consider, it is right and fit
That for the people one should die,
That saved the nation's life may be.

Not of himself, but as a seer
He now thus spake; for he that year
Was high priest and did prophesy
Jesus should for the nation die.
And for that nation not alone,

But that together into one,
God's children he might gather home,
Who now abroad and scattered roam
They plotted therefore from that day
To kill him in some secret way ;
Jesus therefore walked now no more
Among the Jews as heretofore.
But thence departing to a place,
The region near the wilderness,
Unto a city Ephraim named,
With his disciples there remained.

SECTION XCIV.

JESUS BEYOND JORDAN FOLLOWED BY MULTITUDES.
—THE HEALING OF THE INFIRM WOMAN ON THE
SABBATH.

Valley of Jordan, Perea.

MATT. xix : 1-8. MARK x : 1. LUKE xiii : 10-13.

IT came to pass at length, that he
Departing thence from Galilee
Comes to the borders of Judea
Beyond the Jordan ; and crowds there
Assemble, and to him repair.
And there as wont he taught again
And healed them and relieved their pain.

And in a synagogue was he
Teaching upon the Sabbath day.
And lo ! a woman there, who had
A spirit of infirmity
For eighteen years, and she was bent
Double, nor any power had she
To bend herself back perfectly.

Jesus on seeing her straightway
Then called her to him, and said he,
Woman, thou art already free,
Released from thy infirmity.
And then on her his hands he laid,

And instantly she straight was made,
And God the glory gave, and prayed.

The ruler of the synagogue,
Indignant that on Sabbath day
Jesus had healed a malady,
Answering to the crowd said then,

Six days there are in which ought men
To work; therefore in them come ye,
And be ye healed, if ye may be;
But never on the Sabbath day.

And the Lord answered him and said,
Ye hypocrites! do ye not all
Your ox or ass loose from the stall,
To water lead each one away,
And that too on the Sabbath day?
Ought not this woman thus here found,
Being Abraham's daughter, whom hath bound
Satan, lo! eighteen years, to be
Loosed from her bond on Sabbath day?

His adversaries were ashamed;
And now the crowd rejoiced, each one,
For all the miracles he had done.
And he said further unto them,

What is the kingdom of God like,
And what shall I compare it to?
'Tis like a grain of mustard seed
A man into his garden cast,
Which when it grew became at last
A tree so great, birds of the air
Sat in the branches, and lodged there.

Again he said, To what shall I
Compare God's kingdom? 'Tis like leaven,
Which first a woman having taken,
Hid in some meal, three measures full,
Until quite leavened was the whole.

SECTION XCV.

OUR LORD GOES TEACHING AND JOURNEYING TOWARD
JERUSALEM.—HE IS WARNED AGAINST HEROD.

Perea.

LUKE xiii : 22-35.

AND he proceeded, went throughout
Cities, villages on his route
Teaching as he journeyed toward
Jerusalem.

And on the way to him one said,
Are there few, Master, that be saved?

And he answering to them said,
To enter through the narrow door,
Strive with your might, and ne'er give o'er;
For many, I say unto you,
Will seek to enter in and through,
And not be able so to do.

When once the Master of the house
Hath risen up, the door shut close,
And ye without shall then begin
To knock, and say, Lord let us in;
He then will answer and declare,
I know you not from whence ye are.
And then ye will begin to state,
We in thy presence drank and ate,
And in our streets too thou didst teach.

And he will say, I tell you each
I know you not from whence ye are
All hence begone, depart from me,
Ye workers of iniquity !
There gnashing of the teeth will be,
And the weeping, when ye shall see
Abraham, Isaac, Jacob, all
The prophets, in God's kingdom, but
Yourselves excluded and shut out.

And they will come from East and West,
From North and South, each be a guest,
And in God's kingdom sit and rest;
And there are last which will be first,
And there are first which will be last.

The Pharisees on that same day
Came to him saying, Go away,
And hence depart, for Herod will,
Fulfil his purpose, thee to kill.
And unto them thus answered he,
Go now, and tell that fox for me,
I cast out demons while I stay,
And cures I do complete to-day,
And to-morrow; the third shall see
My work completed perfectly.

Yet I must through this country go,
To-day, to-morrow, next day too.
Admissible it cannot be
That a prophet should ever die,
Outside Jerusalem.

Jerusalem, Jerusalem,

That killeth prophets ! stoneth them
Who often sent to her hath been !
How oft thy children would I then
Have gathered, as the careful hen
Her tender brood together brings,
And covers with her sheltering wings,
And ye would not—
Behold ! your house to you is left
Now desolate ; of me bereft.

For, I say unto you, that ye
Shall me henceforth in no wise see,
Until the time when ye shall say,
Blesséd is he who in the name
Of the Lord cometh.

SECTION XCVI.

THE LORD DINES WITH A CHIEF PHARISEE ON THE SABBATH.

Perea.

LUKE xiv : 1-24.

IT came to pass when he had gone
To eat bread in the house of one
Of the chief Jews, on Sabbath day,
That closely watching him were they.

And lo ! a certain man was there
Who had the dropsy, standing near.
And Jesus answering spake to these,
The lawyers and the Pharisees,
Saying, Is it on Sabbath day
Lawful to heal or not ? What say ?

They held their peace, immediately
He healed, and sent him then away.
He further answering said, What one
Among yourselves who hath a son,
Or hath an ox, and he should fall
Within a pit, will not straightway
Rescue him on the Sabbath day ?
And they could not reply again
To these things, said to them so plain.

Spake he a parable to those

Invited, marking how they chose
The upper seats, and to them said,
When thou art to a wedding bid,
Sit not down highest in the room,
Lest one more honorable come,
Invited who hath been, and he
Who bade you both should come to **thee**
And say, Give this man place, and then
With shame thou shalt begin again
All thy steps thither to retrace,
And take the very lowest place.

But thou, when bidden to a feast,
Go, take the lowest seat, the least;
That when the host shall come, he may
To thee say, Friend, here do not stay;
Go higher up; and then shalt thou
Have honor and applause in view,
Of those who sit at meat with you;

For who himself exalteth, he
Abased and brought low down will be;
And himself whoso humbleth, he
Exalted and upraised will be.
Moreover, he said to the host,
Dinner or supper when you make,
Call not thy brethren to partake,
Nor kinsman, nor rich neighbor, friend,
Lest in return
They make a feast and thee invite;
And so shall fully thee requite.

But when thou makest any feast,

Call and invite the low, the least,
The poor, the maimed, the halt, the blind,
And thou shalt then a blessing find.
For now they can not thee repay
But recompense made you shall be
On the great resurrection day,
When rise the righteous from their clay.

And one of them who sat at meat,
And these things hearing so discreet,
Said to him, Blessed he that sits
And bread within God's kingdom eats.

But Jesus answering, to him said,
A certain man a supper made,
Magnificent, and many bade ;
Sent his servant at supper hour,
To say to them that bidden were,
Come now for all things ready are ;
And all with one accord began
To make excuses—thus they ran:

The first said, I a piece of ground
Have bought, and must needs go around
And see it; pray have me excused.

Another said, I have just bought
Five yoke of oxen, and I ought
To go to prove them, excuse me.

Another said, I have at home
A wife just married; can not come.

And when the servant back returned,
And told his lord how he was spurned,
He angry to his servant said,

Into the highways quickly speed;
Go through the lanes, and hither lead
The poor, the maimed, the blind, the lame;
And said the servant, Lord the same
Is done as thou commandedst me,
Yet there is room.

The Lord saith to the servant, Now
Into the highways, hedges, go,
Compel them to come in, that so
My house be filled to overflow.

For I say unto you, that none
Shall of my supper taste, not one
Of those bid, who refused to come.

SECTION XCVII.

WHAT IS REQUIRED OF TRUE DISCIPLES.

Perna.

LUKE xiv : 33-35.

GREAT multitudes attended him ;
And turning round to them, said he,
If cometh any one to me,
And hateth not
His father, mother, children, wife,
Brothers, sisters, nay, his own life,
He cannot my disciple be.
And who doth not his own cross bear,
Come after me, my trials share,
He cannot my disciple be.

For who, that would a tower make,
Sitteth not down to estimate
At first, the cost, that he might see,
If quite sufficient means hath he
To finish. Lest the foundation
He having laid, and built thereon,
Unable prove to finish.
Then all that view it may begin
To mock him, and to say, This man
To make a lofty tower began,

But could not carry out his plan.
Or what wise king would ever dare,
Against another war declare,
Who did not first deliberate
Whether he might be fortunate,
And with ten thousand warriors be
Able to meet successfully
That king approaching with a throng,
Numbering twenty thousand strong ?
Or else, while off, yet far away
He sendeth forth an embassy,
Desireth now an armistice,
Also conditions for a peace.

So likewise any one of you,
Who biddeth not at once adieu
To all he hath, most surely he
Cannot my true disciple be.
The salt is therefore good, if pure,
But if the salt hath lost its power,
What shall its savor then restore?
It neither for the land is fit,
Nor for the dunghill
Men cast it out upon the street,
There to be trampled under feet.
Let him hear who hath ears to hear.

SECTION XCIII.

PARABLE OF THE LOST SHEEP AND PRODIGAL SON.

• LUKE xv: 1-32.

THE publicans and sinners near
To him were drawing, him to hear,
And both the scribes and Pharisees
Began to murmur, saying, These
Sinners this man doth now receive,
And eateth with them.

To them this parable he spoke:

What man among you who doth keep
A flock of some one hundred sheep,
And losing one, doth not straightway
Leave in the wilderness to stay
The ninety-nine, and going round
Search for the lost till it be found;
And finding it, rejoicing he
The same doth on his shoulder lay,
And coming home, he quickly sends,
Together calls his neighboring friends,
And saith to them, Rejoice with me,
I found my sheep that went astray,
I say there will be joy in heaven,
O'er one repentant sinner even,

Greater than over ninety-nine
Who of repentance have no need.

Either what woman who doth own
Ten silver pieces and lose one,
Doth not a lamp thereafter light,
And sweep the house; with eager sight
Seek carefully in every place,
Until she find the one lost piece;
And finding it, she then doth call
Her female friends and neighbors all,
Saying, Rejoice with me; just now
I found the piece I lost.

So, even, say I unto you,
That there arises joy in view
Of all God's angels round the throne,
Over one sinner, even one,
Repenting sins which he had done.

And he moreover said,
Two sons a certain man once had:
The younger to his father said,
Father, give me of goods the share
That falleth unto me as heir.
And he to them divided straight
His living

Soon after this, the younger son
First having gathered all his own,
Then to a far-off country took
His journey, all his friends forsook;
And there his substance wasted fast

With reckless living to the last.

And when at length he all had spent,
A famine to that land was sent ;
And he began to be in want.
He then went forth, hired himself out
To one residing there about,
Who taking him with that design
Sent him abroad to feed the swine.
And much he longed to satiate
Himself with pods the swine did eat,
And no one gave to him.

But coming to himself, he said,
How many hired men have bread,
Yea, bread to spare,
Now in my father's house, and here
With hunger I am dying.
I will rise up and go straightway
Unto my father, and will say,

Father, I sinned against high heaven,
And in thy sight, no longer even
Am worthy to be called thy son.
Now make me as an hired one.

And he arose immediately
To go to his father ; when he
Was yet far off, his father saw,
And pitied him, and running on,
Fell on his neck and kissed his son.
The son then to his father said,
I have sinned, father, against heaven,
And in thy sight. Worthy no more

Am I to be, as heretofore
Called thy son.
The father to the servant said,
Bring forth a robe, the very best,
And with it let him now be dressed;
And on his hand put thou a ring;
Shoes on his feet; and hither bring
The fatted calf and kill it; yea,
And let us eat and merry be.
For this my son was dead to me,
And now alive again is he;
Was lost, and now is found; and they
All merry then began to be.

The elder son was in the field.
And as he to the house drew near,
He heard music and dancing there;
And calling then a servant boy.
He asked the meaning of the joy.

He said to him, Thy brother's come;
Thy father killed the fatted calf
Because he had received him safe.
And he was angry, and would not
Go in; his father coming out
Entreated him; but answered he,

Lo! many years I have served thee,
And never transgressed thy command.
A kid thou never gavest me,
That I with friends might merry be.
But soon as this thy son hath come,
Who left and wandered from his home,

With harlots spent thy living, thou
For him hast killed the fatted calf.

But answering unto him, said he,
Ever my child thou art with me ;
And all I have is thine to be.
Meet was it we should merry make,
And glad be for thy brother's sake :
For he was dead, and now he lives ;
Was lost, and now is found.

SECTION XCIX.

THE PARABLE OF THE UNJUST STEWARD.

Perea.

LUKE XVI : 1-13.

AND he to the disciples said,
 There was a rich man once, who had
 A steward ; and accused was he
 Of squandering habitually
 His goods ; and calling him, said he,
 How is it I hear this of thee?
 Give of thy stewardship to me
 A full account, for thou canst be
 No longer steward.

And to himself the steward said,
 What shall I do to earn my bread?
 For now my lord, I clearly see,
 Taketh the stewardship from me.
 I have not strength, I cannot dig,
 And am ashamed and loth to beg.
 It now has just occurred to me
 What I will do, that, when I may
 The stewardship no longer have,
 They at their homes will me receive.

So his lord's debtors every one
 He called to him ; this having done

He to the first said; How much now
Unto my master owest thou?
He said an hundred baths of oil.
The steward said, Thy bill now take,
Sit quickly down ; it fifty make.

Then said he to the other, Now
To my lord how much owest thou?
And answering, he said, Of wheat
One hundred homers ; he said, Take
Thy bill and it for fourscore make.

His lord now felt constrained to praise
The worldly wisdom of the knave,
Because the sons of this age are
Much shrewder, and more prudent far
Than are the children of the light.
And I say further unto you,
Make friends with it, if ye possess
The mammon of unrighteousness,
That when it faileth you at last,
And you are o'er the Jordan past,
They gratefully might you receive,
In the eternal homes to live.

The faithful in little
Is faithful in much.
And the unjust in little
Is unjust in much.

If ye have here unfaithful been
In the unrighteous mammon, then
Who will commit in trust to you
The riches true?

And if unfaithful ye have been
In that which is another's, then
Hereafter who will give to you
That which shall be your own?
No servant can two master's serve.
One he will either hate or love ;
Despise the other or approve.
Ye cannot God and mammon serve.

SECTION C.

THE PHARISEES REPROVED.—PARABLE OF THE RICH
MAN AND LAZARUS.

Perea.

LUKE xvi ; 14-31.

THE avaricious Pharisees,
Now having heard such things as these,
Desidered him ; to them said he
Well in the sight of men do ye
Make yourselves righteous ; but your hearts
God knoweth,
For that which is exalted high
In men's esteem, is vanity,
Abomination in God's sight !

The law and prophets were until John,
Since then, is preached to every one
God's kingdom, and with eagerness
Their way into it all men press.

But heaven and earth much easier may
From their foundation pass away,
Than from the law one stroke to fail.

Whoever puts his wife away,
And marrieth another, he
Commits adultery.
And whoso marrieth one divorced

Commits adultery.

There was a certain rich man once,
In purple clothed and linen fine,
Who daily as he sat to dine,
Fared sumptuously.

There was a certain poor man too,
Named Lazarus, (God help him,) who
All ulcered at his gate was laid,
Earnestly longing to be fed
With crumbs which from the table fell
Of that rich man who fared so well.
And the dogs came in pity near,
And licked his sores as he lay there !

It came to pass, the poor man died,
And was by angels borne away,
To Abraham's bosom joyfully.

The rich man died and was interred !
In Hades he lifts up his eyes,
Being in torments, and descries,
Far-off, Abraham, and likewise
Lazarus, in his bosom.

And crying out in agony
Said, Father Abraham, pity me ;
And Lazarus send, that he may dip
In water but his finger's tip,
And cool my tongue, for in this flame
Tormented and distressed I am !

But Abraham said, Remember now
That in thy lifetime, child, didst thou
Have all thy good things ; likewise so

Had Lazarus evil things, but now
Here he is comforted ; and thou
Art there tormented.
And between us there is beside
A chasm fixed, both deep and wide.
To pass or repass if one would,
From either side, yet no one could !
Then he said, Father, thee I pray
That thou wouldst send him forth straightway
Unto my father's house ; for I
Have five brethren ; that he may
Testify to them, lest they too
Should come into this place of woe.

To him saith Abraham, They have
Both Moses and the prophets too;
Let them hear them ; and he said, No,
But Father Abraham, if one went
Forth from the dead, they will repent.

And he said unto him, If they
What Moses and the prophets say
Hear not, then neither will they be
Persuaded, even should they see
One rise directly from the dead !

SECTION CI.

JESUS INculcates FORBEARANCE, FAITH AND HUMILITY.

Perea.

LUKE xvii : 1-10.

NOW he to his disciples said,
It is impossible but some
Offences will in some way come.
Nevertheless to him be woe,
From whom all such offences flow.
Better for him if there should be
A millstone round his neck, and he
Cast forth into the deepest sea,
Rather than he should lead astray
One of these little ones from me.

Take heed unto yourselves, within.
Rebuke thy brother if he sin ;
If he repent, forgive him, nay,
E'en if he sins seven times a day,
And seven times turn again to thee
Repentant, him thou shalt forgive.

And the apostles to him say,
Give us, O Lord, more faith, we pray
But, the Lord said, If ye indeed
Have faith but as a mustard seed,

Ye to this mulberry-tree might say,
Be ye plucked up, set in the sea ;
And it would quickly you obey,
But which of you would even say,
To a servant as cometh he
Forth from the flock or from the plow,
Come straightway to the table now ?

Will he not rather to him say,
Prepare my supper, that I may
First be refreshed ;
Gird up thy garments, on me wait
Until my supper I shall eat ;
Then, after, thou shalt sit at meat.
And doth he thank that servant now,
For doing what he's bid to do ?

So likewise ye, when having done
Those things commanded you, will say,
Unprofitable servants, we,
We but our duty did to thee.

SECTION CII.

CHRIST'S COMING WILL BE SUDDEN.

Perea.

LUKE xvii : 30-37.

AND being asked by the Pharisees,
 When the kingdom of God would come,
 He answered and thus said to them,
 It cometh not with outward show ;
 By watching you will never know ;
 Neither shall any able be
 To point it out, to any say,
 See here, see there it is ; for lo !
 God's kingdom is among you now.

And he to his disciples said,
 The time will come, when ye will long
 One of these days again to see,
 When with you was the Son of man,
 And it ye will not see again.

And many at that time will say,
 Lo, Christ is here ! lo, there, away
 Go not, nor follow after them ;
 For as the lightning flashes even,
 From one to the other side of heaven,
 So sudden, swift, will in this way

The Son of man come in his day,
But suffer many things must he,
And by this generation be
Rejected first !

As it was in the days of Noah,
So also it will be again,
Whene'er the Son of man should come.
They ate, and drank, wives married they,
And gave in marriage, till the day
When Noah entered within the ark.
And suddenly the heavens grew dark,
The rain descended, came the flood,
Destroyed from earth all flesh and blood.

So likewise was it in the day
When Lot in Sodom dwelt ; for they
Did eat, they drank, they bought and sold,
They planted, builded as of old,
Without alarm ; but on that day
When Lot from Sodom went away,
Both fire and brimstone rained from heaven,
Destroyed them all. The same way even
Will it be on the very day
The Son of man revealed shall be.
Lot's wife remember.

Whoso shall seek his life to save,
By hiding in some secret cave,
Will lose it, and whoso his life
Shall lose, engaged in duty's strife,
Will quicken it again to life.

On that sad night, to you I say,

There in one bed two men will be;
One will be taken, one will stay.

Grinding together two will be,
One will be taken, one will stay.
Then answered they and said, When, Lord?
He said to them, proverbially,
Wherever you the body see,
There gathered will the vultures be.

SECTION CIII.

THE IMPORTUNATE WIDOW.—PARABLE OF THE PHARISEE
AND PUBLICAN.

Perea.

LUKE xviii.

HE spake a parable to them ;
And to this end that they alway
And perseveringly should pray,
And never faint ; continued he,

Once in a city there abode
A certain man not fearing God,
Nor man regarding.
And there was in that city too,
A widow ; and to him in vain,
Over and over she again
Went, and said repeatedly,
Now vindicate me speedily
From my opponent.

Though for a while he would not hear,
[Not ceasing she to persevere,]
He to himself said afterward,
I fear not God nor man regard,
But since this widow worries me
By constant importunity,
Her even I will vindicate ;

Lest she becoming desperate,
Should me belabor, and browbeat.

And said the Master, Now give ear,
And what the unjust judge saith, hear!
And will not God of his elect
The vindication soon effect,
Who unto him cry day and night?
And doth he even suffer long,
Oppression over them and wrong?
I tell you, verily, will he
Vindicate them and speedily.
Nevertheless, when doth appear
The Son of man, then will he here
Upon the earth find faith sincere?

To certain ones who arrogate,
Trust in themselves, that they possess
A great degree of righteousness,
And yet on others look with hate,
And treat them all as reprobate,
This parable he also spake:

A publican and Pharisee
Up to the temple went to pray.
The Pharisee stood up and prayed,
And to himself thus boldly said,

I thank thee, God, that I am not
Like other men, extortioners,
Unrighteous and adulterers,
Or even as this publican.
I fast twice in each week I live;
And tithes of all my increase give.

Standing far off, the publican,
Would not so much as raise to heaven
His eyes in prayer, to be forgiven;
But smiting on his breast, said he,
O, God, be merciful to me,
A sinner!
Down to his house, I say, this man
Went justified, much rather than
The other.
For who himself exalteth, he
Abased and cast down low will be;
And himself whoso humbleth, he
Exalted will most surely be.

SECTION CIV.

PRECEPTS RESPECTING DIVORCE.

Potes.

MATT. xix : 3-12. MARK x : 9-12.

THE Pharisees to Jesus came
 Tempting him with malicious aim.
 Is it lawful, to him they say,
 A man should put his wife away
 For any cause?
 He answering to this demand
 Said, What did Moses you command?

Moses, they said, permission gave
 To write a bill and make her leave.
 And Jesus answering to them said,
 And in the law have ye not read,
 At first that the Creator made
 Them male and female, and he said
 A man shall for this reason leave
 Father and mother, and shall cleave
 Unto his wife, and so they twain
 Shall hence no longer thus remain,
 But are one flesh?
 What therefore God hath joined together,
 Let no man put asunder ever.
 Then why did Moses rule, they say,

A writing of divorce one may
Give her, then put his wife away ?

He saith to them,
Moses allowed this precept new,
The hardness of your hearts in view ;
But at the first it was not so.

And now to you again I say,
Except for fornication may
No man e'er put his wife away.
For other cause whoever shall
Divorce his wife, and married be
Again, commits adultery.
And he who marrieth her, I say,
The same which hath been put away
Also commits adultery.

When in the house, they asked again
That he this matter would explain.
He answering saith,
Whoso shall put away his wife,
Another marry in her life,
Adultery committeth then
Against her who his wife hath been.
And if a wife shall put away
Her husband, and shall married be
Unto another, then doth she
Also commit adultery.

Then his disciples to him say,
With man and wife if such the way,
And such the law we must obey,
Marriage is not expedient.

But said he unto them, Not all
Receive this saying, only they
To whom it is vouchsafed and given,
As a peculiar gift from heaven.
There are eunuchs which are so born,
And eunuchs which by men are made,
For traffic scandalous and trade,
And eunuchs who themselves so make
For the kingdom of heaven's sake.
Who can this rule of life receive,
Let such so act as they believe.

SECTION CV.

JESUS RECEIVES AND BLESSES LITTLE CHILDREN.

Perea.

MATT. xix: 13-15. MARK x: 13-16. LUKE xviii: 15-17.

To him were then brought children young
And infants yet of lisping tongue,
That he on them his hands would place
And pray for and the children bless.
But his disciples those rebuke,
Who brought the children there to look
On Jesus; but he seeing it
Was much displeased, and said, Permit
The little ones to come to me.
Forbid them not, for such I say
Are of God's kingdom; verily
Verily, say I unto you,
Whoso should not with spirit mild,
Receive God's kingdom as a child,
In no wise might e'er enter there,
And God's own gracious kingdom share.
And folding them within his arms,
His hands upon them having placed,
He graciously the children blessed,
And thence departed.

SECTION CVI.

THE RICH YOUNG MAN.—THE PARABLE OF THE LABORERS.

Peto.

MATT. xix: 16-30; xx: 1-17. MARK x: 17-31. LUKE xviii: 18-30.

AND now as he was going forth
Thence to the road, there came forsooth
To him a certain ruler, who
First kneeling, asked, What shall I do,
Good Master, that beyond the grave
The life eternal I may have ?

Jesus answering, to him said,
Why ask me, and why call me good ?
One is the good, and that is God.
Thou knowest the commandments: now
If enter into life wilt thou,
Keep the commandments.

Which ones, says he; and Jesus said,
Namely, thou shalt no murder do.

Adultery commit not thou.

Thou shalt not steal, thou shalt not bear
False witness.

Do not defraud ; give honor due
To thy father and thy mother,

And love thy neighbor as thyself.

The young man answering said to him,
Master, all these I have observed,
Kept from my youth, nor from them swerved ;
What lack I yet ? When Jesus heard
This hopeful, self-reliant word,
He looked on him with loving heart,
And said, One thing thou lackest yet :
If perfect thou wilt be, in haste
Go now and sell all that thou hast ;
And to the poor let all be given,
And treasure thou shalt have in heaven ;
And take the cross and follow me !

When this the young man heard, the same
Cast down and sorrowful became,
And so departed, grieved and sad ;
For great possessions he then had,
And was exceeding rich !
Jesus beholding him to be
Thus swayed by worldly good, said he
To his disciples, looking round,
How hard for those who do abound
In riches,
Into God's kingdom, e'er to come !
Astonished his disciples were,
From him such words as these to hear !

But Jesus answereth again,
And saith to them in language plain,
Children, how hard it is for one
Who trusts in wealth and that alone,

God's kingdom e'er to enter in !

And now again I say to you,
A camel easier can go through
A needle's eye, than a rich man
Enter into the kingdom of God.

When the disciples heard this, they
Astonished without measure say
Among themselves, Who can be saved ?
Jesus looking on them said,
It is impossible with men,
But not with God ; because with God
All things are possible.
Then Peter answering to him said,
Lo ! we left all and followed thee,
What therefore will our portion be ?

To them said Jesus, Verily
Verily, unto you I say,
That when the Son of man in light
Shall on his throne of glory sit,
In the great Renovation, ye
Who faithfully have followed me
Shall sit on twelve thrones, judging right
The twelve tribes of Israel.

And every one who did forsake
House or lands for my name's sake,
Or left his father, or his mother,
His wife or children, sister, brother,
For mine and for the gospel's sake,
Shall in this present life receive,
With persecutions,

A hundred fold more of each kind
Of those loved objects he resigned,
And in the world to come, as heir,
Eternal life each one shall share.
But many here who first now are,
The last, hereafter, shall be there ;
And those who last seem here to be,
The first in rank we there shall see.

For heaven's kingdom is like a man,
A householder, who formed his plan,
And with the early dawn went out,
To seek for laborers about.
To hire into his vineyard.
And with the laborers did he
At a penny the day agree,
And them unto the vineyard sent ;

And he about the third hour went,
Saw others standing in the space,
Idle around the market-place,
And said to them, Go also ye
Into the vineyard ; I agree
Whatever shall be justly due,
Most faithfully to pay to you.
And they all went ; he also came
The sixth and ninth hour, doing the same ;
Again, the eleventh hour about,
He others found on coming out
There standing, and to them said he,
Why stand ye idle here all day ?
Because no one, to him they say,

Hath hired us yet ; to them said he,
Into the vineyard too, go ye.

So when had come the close of day,
The vineyard's lord without delay
Saith to the steward, Go now, call
The laborers, and give them all
Their hire, beginning at the last,
And thence proceeding to the first.
And when they came, it so transpired,
That those who were th' eleventh hour hired,
A penny every one received.
When the first came, they all believed
That they some more should have received,
But so likewise receive did they,
A penny the man for each one's pay,
But this receiving, murmured they
Against the householder and say,
These last have wrought one hour, and thou
Hath made them equal to us now,
Who bore the burthen of the day,
Beneath the sun's most scorching ray.

To one of them thus answered he,
Friend, sure I do no wrong to thee,
For didst thou not with me agree,
For a penny a day ? Take thine
And go thy way, for I design
To give unto this last the same
As unto thee, who here first came.
Or lawful is it not for me
With mine to do what fit I see ?

Or is thine eye envious
Because I am good?
Thus shall it be, as in the past,
Last shall be first, and first be last;
Many are called but chosen few.

SECTION CVII.

JESUS A THIRD TIME FORETELLS HIS DEATH AND
RESURRECTION.

Perea.

MATT. XX : 17-19. MARK X : 31-34. LUKE xviii : 31-34.

AND to Jerusalem were they
Again proceeding on their way,
And Jesus now before them went ;
Amazed were they at his intent,
And followed fearing as they went.
And with him, taking now again
The twelve apart, he then began
To tell what to the Son of man
Should happen, saying to them, Lo !
Up to Jerusalem we go ;
And all things which have written been
By prophets, of the Son of man,
Will be accomplished ; for will he
To scribes and to the chief priests be
Betrayed, delivered up, and they
Will condemn him the death to die ;
And to the Gentiles purposely
Deliver him, to crucify.
These will mock him, ill-treat with spite
Apply the scourge and on him spit ;

Put him to death, and being slain,
The third day he will rise again.

They none of these things understood,
Nor knew they what was said, nor could
They know, for it from them was hid.

SECTION CVIII.

JAMES AND JOHN PREFER THEIR AMBITIOUS REQUEST
Perea.

MATT. XX : 20-28. MARK X : 35-45.

To him the sons of Zebedee,
Both James and John in company,
Came with their mother, worshipping,
Asking of him a certain thing.
Master, they say, we would that thou
What we may ask for us wouldest do.

And he said unto them, For you
What do ye wish that I should do ?
They said to him, Grant us to sit
One on thy right hand, and permit
The other on thy left, when thee
In thine own kingdom we shall see,
And thou shalt in thy glory be.

But Jesus answering to them said,
Ye know not what ye ask of me.
Able to drink the cup are ye,
That I shall drink, baptized to be
With baptism as prepared for me ?

They said to him we can.
Said Jesus unto them,

Drink of the cup indeed shall ye,
And with the baptism baptized be,
The same as is reserved for me ;
But on my right or left to sit,
It is not mine to give
But unto those it will be given
For whom it is made ready, even
By my Father.

On hearing it the ten began
To be displeased with James and John ;
Became indignant at their claim
To be superior to them.

Jesus calling them said, Ye know
The princes of the Gentiles do
Dominion o'er them exercise,
And even the magnates do likewise
Authority o'er them exercise,
But it shall not be so with you.
But who among you would become
Great, in the future heavenly home,
Let him your minister be now.
And who would be the first of you,
Servant of all he shall be now.
Just so the Son of man did come,
Not to be served, but to become
A servant, and his life to give
A ransom, that might many live.

SECTION CIX.

THE HEALING OF TWO BLIND MEN.

Jericho.

MATT. xx : 29-34. MARK x : 46-52. LUKE xviii : 35-43.

AND now to Jericho they came,
Their way on to Jerusalem.

It came to pass near Jericho
When Jesus journeying it passed through,
With his disciples, and a mass
Of people following him apace,
Behold two blind men, and was one
Bartimeus, Timæus' son ;
And they were sitting by the way,
And begging from the passers-by.

Hearing the crowd as past it went,
They asked of others, what it meant ?
And were told by those standing nigh,
Jesus of Nazareth passeth by.
On hearing this, at once they say,

O, Jesus, son of David thou,
Have mercy on us even now.
The multitude that went before
Rebuked them, and to cry no more
They charged them, but to hold their peace.

But they cried more, and would not cease.

O, Master, son of David thou,

On us bestow thy mercy now.

Jesus stood still, and gave command

That the blind men be brought to him.

They call them, and thus to them say,

Rise up, and of good comfort be,
For each of you now calleth he.

Away their garments casting, they.

To Jesus came immediately.

And when they near to Jesus came,
He asked them, saying unto them,
What will ye I shall do for you ?

To him they say

Lord that our eyes may opened be,
And we our sight receive through thee.

So Jesus then compassion had,
And touched their eyes and to them said,
Receive your sight and go your way ;
Your faith hath saved and made you see.
And sight receiving instantly,
They followed Jesus joyfully,
God glorifying on the road ;
The people too gave praise to God.
Thus Jesus entered, and passed through
The ancient town of Jericho.

SECTION CX.

THE VISIT TO ZACCHEUS.—PARABLE OF THE TEN POUNDS.

Jericho.

LUKE xix: 2-9.

AND lo ! there was a certain man
Named Zaccheus, a publican,
The chief tribute-collector there,
And he was very rich.
And Jesus he now sought to see,
What kind of person he should be ;
But was unable for the press,
Because he was of stature less
Than those around. So on before
He ran and climbed a sycamore,
To see him as he passed that way.

And Jesus coming to the place,
Looked up and saw him ; said, Apace
Come down Zaccheus, for this day
With thee at thy house I must stay.

And making haste, he from the tree
Came and received him joyfully.

And when they saw it, murmured they,
Saying, that with a sinner he

Was gone a social guest to be.
And Zaccheus stood, and to the Lord
Said, Lo ! I of mine own accord
The half my goods give to the poor,
And wrongfully whatever more
I have exacted, I restore
To every man so wronged fold four.

And unto him said Jesus thus ;
This day salvation to this house
Is come, since he is of the seed
Of Abraham, a son indeed ;
For came the Son of man to seek
And save the lost.

And while to these things listening still,
He spake to them a parable ;
Because nigh to Jerusalem,
Also because they thought was near
God's kingdom and 'twould now appear
Immediately ; he therefore said,

Into a country far, there went
A certain nobleman, intent
Himself a kingdom to receive,
And to return. About to leave
He called to him his servants three,
To them ten pounds delivered he ;
And said to them, Trade while I'm gone.
But him his citizens did hate ;
Sent after him a message straight,
Saying, We will not have to reign
Or rule o'er us, this man again.

And now it came to pass, that when
He was returned, and having then
Received the kingdom, ordered he
To him his servants called to be,
Those servants unto whom he gave
The money on his taking leave ;
That he might know how much each one
Had gained by trade while he was gone.

The first then came and spoke this word,
Thy pound hath ten pounds gained, my lord.
And then he said to this first one,
Good servant thou hast very well done.
Because thus faithful thou hath been
In very little, have thou then
Authority o'er cities ten.

Then came the second one and said,
Thy pound Lord, hath five pounds more made.
He said likewise to him, Be thou
Over five cities also now.

Then came the other, saying, Lord,
Here is thy pound ; I did not trade,
But kept it in a napkin laid,
For of thee I was in much fear,
Because thou art a man austere ;
Thou takest up as for thine own
That which thou never didst lay down,
And reapest that thou hast not sown.

Thou wicked servant, then saith he,
Out of thy mouth I will judge thee ;
Thou knowest I'm an austere man,

Taking that up, I laid not down,
And reaping that I had not sown ;
Wherefore in bank did thou not leave
My money, that I might receive
At my return, what was mine own,
With interest also for the loan ?
He said to them who stood around,
Take now from him the single pound,
And give to him who hath ten pounds,
At once remonstrating, said they,
Already, Lord, ten pounds hath he,
For I tell you that to each one
Who hath, will more be given soon.
But who hath not, from him will even
That which he seems to have be taken.
But these same enemies of mine,
That o'er them would not have me reign,
Bring here and let them all be slain.

And having said these things to them
Ascending to Jerusalem,
He went before and led the band.

SECTION CXI.

**JESUS ARRIVES AT BETHANY SIX DAYS BEFORE THE
PASSEOVER.**

JOHN (xi : 55-57.) (xii : 1-9-11.)

THE Jews' Passover was at hand ;
And many from the country came,
And went up to Jerusalem
Before the passover, that they
Themselves might wash and purify.
They sought Jesus accordingly,
And standing in the temple they
Among themselves said, What think ye ?
That to the feast he will not come ?

Now the chief priests and Pharisees
Had given out their strict decrees,
If any one knew where he was,
He should inform, that he might be
By them arrested, summarily.

To Bethany, six days before
The passover, came Jesus o'er
Where Lazarus was, who dead had lain,
Whom Jesus raised to life again.

A crowd of Jews became aware,
Accordingly, that he was there,

But not for Jesus only, they
Came thither, but likewise to see
Lazarus, whom he from the dead
Had raised, when breath and pulse had fled.
Moreover the chief priests had now
Consulted to kill Lazarus too,
For many Jews now went away
On his account; because was he
A living witness; therefore they
In Jesus trusted constantly.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM AND THE SUBSEQUENT TRANSACTIONS BEFORE THE PASSOVER.

Time Four Days.

SECTION CXII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM. *Bethany—Jerusalem.*

Second Day of the Week.

MATT. xxi : 1, 2, 14, 17. MARK xi : 1, 11. LUKE xix : 28, 44.
JOHN xii : 12-19.

AS they drew near Jerusalem,
And on the morrow when they came
To Bethphage and to Bethany,
And at the Mount of Olives, he
Of his disciples sent forth two,
Thus saying unto them: Now go
Into the village lying near
Over against you; entering there,
An ass tied ye will straightway see,
And by her side a colt will be,
Whereon no man had ever sat.

Loose them and lead them unto me.
And if any to you should say
Why loose ye them ? to him say ye,
The Lord hath need of them ; straightway
He'll send them hither unto me.

And those disciples went their way
And found the ass, and by her side,
Without the door, the colt there tied,
And in a place where two ways came
Together, as he said to them.
While loosing them the owner came,
And standing there he said to them,

What do ye? Why loose ye the colt ?
And as commanded, they reply,
The Lord hath need of him ; and so
The owner forthwith let them go.
And they to Jesus brought them ; now
They on the colt their garments throw,
And Jesus mounting sat thereon.

All this was done, that it might be
Fulfilled, which by the prophecy
Of Zachariah was foretold,
And as it written was of old,
Fear not, Daughter of Zion, shout.
Thy king to thee, lo, cometh out,
Meek, sitting on an ass's colt.
And as he went, the people lay
And spread their garments in the way,
Some cut branches from trees about,
And brought and strewed them on his route.

Branches of palm-trees taking, they
Went forth to meet him on his way.
When he drew near was even now
At the descent of Olive's brow,
The multitude, procession vast,
That went before and followed
And the disciples all began,
[Jerusalem beholding plain,]
With loud enthusiastic voice,
To shout God's praise and to rejoice
For all the wonders they had seen,
The mighty works which had been done.
Thus saying as they travelled on,
Hosanna unto David's son,
Blessed be Israel's king, the one
That in the Lord's name cometh now,
And blessed be David's kingdom too.
Let peace within heaven's kingdom reign,
Hosanna in the highest strain.

(His own disciples did not know
These things, at first, that they were so,
But when glorified he had been,
They remembered distinctly then,
These things were written every one,
And these things they to him had done.)
The people that their presence gave,
When he called Lazarus from the grave,
And raised him from the dead, were there,
And to its truth they witness bear.
The multitude had met him now

And for this cause, that they heard too
That he this miracle had wrought.

Therefore, then said the Pharisees,
Among themselves, see ye, with these
Ye naught prevail ; now even, lo !
Forth after him the world all go.
And of the Pharisees said some
Among the crowd, which there had come,
Master, rebuke immediately
Thine own disciples ; answered he,
I say if these shall silent be,
The stones will cry out joyfully.

Descending towards the city's bound,
The mount of Olives winding round,
Jerusalem appearing now
Distinctly from the mountain's brow,
Halts the procession.
Seeing the city, over it
Jesus wept ; and through his tears
Thus speaks in the assembly's ears.

Oh, hadst thou known, yea even thou
Indeed in this thy day of grace
The things essential to thy peace !
But they were now hid from their eyes,
For days will come on thee at last,
In which thine enemies will cast
A palisade about thee, then
Encircle thee and hem thee in
On every side ;
And they will raze thee to the ground,

Thy children also in thee found,
And will not leave in thee a stone,
Lying upon another one,
Because the time thou didst not know
Set for thy visitation.

And when unto Jerusalem
Jesus with his disciples came,
All the city was moved ; said some,
Who is this that hath hither come ?
And then the crowd said in reply,
This is the prophet Jesus, he
From Nazareth of Galilee.

Jesus into the temple came,
And there to him came blind and lame ;
He healed them all.
But when the scribes and chief priests saw
The wonders that he did, also
The children shouting, every one,
Hosannah unto David's son,
They were displeased, and said straightway,
Hearest thou what these children say ?
And unto them saith Jesus, Yea ;
In the Psalms did ye never read,

Out of the mouths of babes and sucklings
Praise thou didst prepare ?
And having now all things surveyed,
At the late hour of eventide
He left them, and pursued his way
Thence with the twelve to Bethany,
And lodgèd there.

SECTION CXIII.

THE BARREN FIG-TREE.—THE CLEANSING OF THE TEMPLE.

Bethany, Jerusalem.

MATT. xxi: 12, 13, 18, 19. MARK xi: 12-19. LUKE xix: 45-48.

AND on the morrow when were they
Returning back from Bethany,
Into the city, hungry, he
Far-off despaired a fig-tree, one
With its leaves growing fresh thereon ;
And came to it, if haply he
Might something find upon the tree.
And coming up to it, he found
No fruit : leaves only did abound.
(Time for new figs had not come round.)
And Jesus answering, to it said,

Let no man hence eat fruit of thee,
And let no fruit grow on this tree ;
Barren forever let it be !
Thus his disciples heard him say,
The fig-tree withered soon away !

They come now to Jerusalem :
Jesus into God's temple went,
And then began, divinely bold,

To drive out all who bought and sold
Within the temple, and o'erthrew
The money-changers' desks in view,
The seats of them who sold doves, too.
Nor would he suffer any one
To carry still, as they had done,
Utensils through the temple court,
And he said unto them and taught :

*It written stands, My house shall be
Called a house of prayer, and free
For all the nations ; but have ye
Turned it into a robber's den.*

He daily in the temple taught.
And hearing him, together sought
The scribes, chief priests and chief men now
To destroy him, but found not how
They yet securely it could do.
For of him they were now in fear,
Because the people gathered there
Astonished at his doctrines were,
And on him hung with list'ning ear.
And he was teaching all the day
Within the temple, and away
Went out at eve, abode the night
At Bethany on Olive's height ;
And all the people would return
To hear him in the early morn.

SECTION CXIV.

THE BARREN FIG-TREE WITHERS AWAY.

Between Bethany and Jerusalem.

Fourth Day of the Week.

MATT. XXI : 20-22. MARK XI : 20-26.

AND in the morning passing by,
They saw the fig-tree, withered, dry,
And wondering the disciples say,
How soon the fig-tree died away !
And Peter, recollecting now,
Saith, Master, lo ! the fig-tree thou
Didst curse, hath withered all away !
And Jesus answering, to them saith,
Believe ye, and in God have faith :
For verily I say to you,
If ye doubt not, and have faith true,
Then this not only shall ye do,
What to the fig-tree hath been done,
But of you whichever one
Should to this mount of Olives say,
Be thou removed now far away,
And be thou cast into the sea ;
And in his heart doubt not should he,
But should believe it so will be,

It shall be done accordingly,
And all things whatsoever ye,
In prayer shall ask believably,
Ye shall receive. Therefore I say
What things ye ask for when ye pray,
Believe that ye do them receive,
And then ye all of them shall have.
And when ye praying stand, forgive
Whatever you 'against any have,
So that your heavenly Father too,
May your offences forgive you.
If ye yourselves do not forgive,
Neither will ye forgiveness have.

SECTION CXV.

CHRIST'S AUTHORITY QUESTIONED—PARABLE OF THE
TWO SONS.

Jerusalem.

Fourth Day of the Week.

MATT. XXI : 23-32. MARK XI : 27-33. LUKE XX : 1-8.

RETURNING to Jerusalem,
When Jesus to the temple came,
It came to pass that as he walked
Its courts, and of the good news talked
Teaching the people,
The elders, scribes and priests assail
Him, and spake, saying to him, Tell
Us now by what authority
Thou dost these things, and who is he
That gave thee this authority?
Jesus replied,—

One question I will ask of you;
And answer me; which if you do,
I then will likewise answer you,
By what authority I do [same]
These things! John's baptism. Whence the
Was it of heaven, or of men?

And with themselves thus reasoned they,
Saying, Of heaven, if we should say,
He will reply, Why did ye then

Not believe him? but if, Of men,
They feared the people them would stone;
For as a prophet all hold John.

They answering Jesus, to him say,
We do not know; and in reply,
Saith Jesus answering, Nor do I
Tell you by what authority
I do these things. But what think ye?

A man two children had, and he
Came to the first and said, Child, go
Work in the vineyard ; he said, No,
But afterward did he repent ;
To work into the vineyard went.

And he then to the second came,
And likewise said to him the same,
And answering he said, Sir, I go,
But he went not : now I would know
Which of the two his Father's will
In its true spirit did fulfil?
And answering him, The first, they say.

To them saith Jesus, Verily,
The publicans and harlots go
Into God's kingdom before you.
John came to you with plain address,
And lived a life of righteousness,
And ye did not on him believe,
Yet publicans did him receive,
And harlots did in him believe.
And having seen it, even then
Ye felt no sorrow for your sin,
So that ye might on him believe.

SECTION CXVI.

PARABLE OF THE WICKED HUSBANDMAN.

Jerusalem.

Fourth Day of the Week.

MATT. xxi : 33-41. MARK xii : 1-12. LUKE xx : 9-19.

HE to the people now began
To speak in parables again.

Hear ye another one, he said :
A certain man, a householder,
Planted a vineyard ; to deter
All trespassers, he then set out
A hedge, encircling it about ;
And in it digged a wine-press ; more,
He in it also built a tower ;
And let it out to husbandmen.
And to a country far off then
Went forth abroad, long to remain.

Now fruit-time coming near again,
He sent forth to the husbandmen
His servant, that he might obtain
Of them the vineyard's yield of fruit,
Receive his share without dispute.
The husbandmen the servant caught
Beat him, and sent him off with naught.

And unto them again he sent
Another servant ; him, too, they
Beat, stoned, and wounded in the head,
Shamefully treated, and near dead
Sent away empty. He again
Sent another ; that one was slain !
And yet unwilling to give o'er,
He others sent more than before ;
And some they beat, and some they killed.
Then said the lord, What must I do ?

He still had a beloved son.
To them he lastly sent that one,
Saying, They will respect my son.
On seeing him, the husbandmen
Among themselves thus reasoned then :
Come now, they say, this is the heir,
Let us kill him, and let us share
The inheritance as our own,
Possession take, the heir disown.
And taking him, they then withdrew
Outside the vineyard, and him slew.

What will the vineyard's lord do then
Unto those wicked husbandmen,
When he cometh ? To him they say,
Those wretches he will miserably
Destroy ! and he his vineyard then
Will let to other husbandmen,
Who in their seasons, will with care
Bring him the fruit which it shall bear.

On hearing it they understood

Its sense and said, Forbid it, God.
. And Jesus looking on them said,
 In Scripture have ye never read,
*The stone by builders scorned, the same
The head, the corner-stone became,
And from the Lord it did arise,
And it is marvellous in our eyes.*

From you, therefore, do I now say,
God's kingdom' shall be ta'en away
And given to another nation,
Yielding the fruit of it, in season.
And who shall fall upon this stone,
Shall be in pieces dashed, each one.
But on whom this same stone shall fall,
Him it will grind to atoms small.

And the chief priests and Pharisees,
Also the scribes, his enemies,
This parable now having heard,
Perceived that he to them referred ;
And they straightway at that same hour
Sought to take him, and to secure,
But feared the crowd, for they believed,
And as a prophet, him received.

They therefore left and went their way.

SECTION CXVII.

PARABLE OF THE MARRIAGE OF THE KING'S SON.

Fourth Day of the Week.

MATT. xxii: 1-14.

AND Jesus answering, spake again
To them in parables, saying, plain ;

Heaven's kingdom's like a certain one,
A king, who made once for his son
A marriage-feast.

And he sent his servants to call
The guests invited, one and all,
And they refused : again he sent
More servants, saying, as they went,
Tell those bidden, lo ! I have made
My dinner ready, all prepared ;
My oxen, and the fatlings killed
And all things ready for each guest,
Come quickly to the marriage feast.
But they neglected, disobeyed,
And went their way, this to his trade,
And that into his field.
The rest, the servants seized, ill-used,
Entreated shamefully, abused,
And slew them !—But this murderous thing

On hearing, angry was the king,
And sent his armies forth and slew
Those murderers ; their city too
Burned up : then to his servants saith,
All ready is the marriage feast,
But those bidden unworthy were.
Go, therefore, where the highways meet,
And all ye find upon the street,
Bid to the marriage ; and as sent,
The servants to the highways went,
And gathered all that they could find,
Both good and bad of every kind ;
And the wedding was filled with guests.

The king on coming in to see
The guests, then saw immediately,
Conspicuous among them, one
Without a wedding garment on.
The king, addressing him, saith, How
My good friend, herein camest thou,
Having no wedding garment on ?

He was speechless ; then said the king
To his attendants, hand and foot
Bind him, and forthwith cast him out
Into the darkness ; there will be
The weeping and the agony,
The gnashing of the teeth imply.

For called are many ; chosen, few.

SECTION CXVIII.

INSIDIOUS QUESTIONS OF THE PHARISEES.—TRIBUTE TO
CÆSAR.

Jerusalem.

Fourth Day of the Week.

MATT. XXII : 15-22. MARK XII : 13-17. LUKE XX : 20-26.

THE Pharisees together now
Held a council, consulting how
They might ensnare him with a word.
They watched him, and sent forth as spies,
Herodians, Pharisees, in disguise,
Who righteous feigned themselves to be,
That they through such hypocrisy,
Might make him speak unguardedly,
And then betray and hand him o'er
Unto the Roman governor.

And having come to Jesus, they
With feigned respect then to him say,
Master, that thou art true we know,
And rightly all things sayest thou ;
Teachest the way of God indeed,
And man's appearance doth not heed,
Nor carest thou for any one.
Tell us therefore what thinkest thou ?
Lawful is it for us to pay

Tribute to Cæsar? Yea or nay?
Jesus perceived their craftiness,
Hypocrisy, and wickedness;
And said to them, Why thus try ye,
Ye hypocrites, your craft on me?
A denarius to me show,
That the tax money I may know.
And they then bring to him the coin;
He pointing to it, saith to them,
Whose image, whose inscription here?
They answer; Cæsar's, it is clear.
Jesus replies;
To Cæsar give what's Cæsar's own.
To God give what is God's alone.
For what he spake thus wise and bold
Before the people, they no hold
Could take of him. Astonished they,
And silenced, left, and went their way.

SECTION CXIX.

INSIDIOUS QUESTIONS OF THE SADDUCEES.—THE RESURRECTION.

Jerusalem.

Fourth Day of the Week.

MATT. xxii : 23-33. MARK xii : 18-27. LUKE xx : 27-40.

To him there came, on that same day,
 Some of the Sadducees, who say
 There is no resurrection ; they
 Inquire of Jesus, speaking thus,
 Master, Moses wrote unto us,
 If a man's brother die, and leave
 A wife, and yet no children have,
 His brother should his wife espouse,
 And raise seed to his brother's house.

Now, there were seven brothers with us ;
 The first a wife took, died, and left
 No children ; and her, thus bereft,
 The second took ; he childless died.
 The third then took her, and beside
 Him in like manner all the seven.
 And they all died and left no seed
 Surviving them, and last indeed,
 The wife too, died.

When they shall rise, whose wife will she
Of all the same seven brothers be?
For they all had her equally.
And Jesus said, Ye err, I trow,
Because ye do not clearly know
The power of God, nor understand
The Scriptures, and what they command.
Marry the sons of this world will,
And are in marriage given still,
But they, who shall accounted be
Worthy that glorious world to see,
The resurrection of the just,
The buried dead, from out their dust
When they shall rise, do neither even
Marry, nor are in marriage given.
Neither can they die any more;
For they are angels' equals now,
And sons of God, in being too
Sons of the resurrection true.
The resurrection of the dead!
As touching this, have ye not read
The book of Moses, where 'tis said,
 God in the bush thus spake : I am
The Lord, the God of Abraham,
The God of Isaac,
The God of Jacob.
A God he is not of dead men,
But of the living ; err do ye ;
For Him all live eternally.
The multitude this having heard,

Were much astonished at his word ;
And certain scribes his praises swell,
Said, Master, thou hast spoken well.
And after that, they durst no more
Ask him as they had done before.

SECTION CXX.

A LAWYER QUESTIONS JESUS.—THE TWO GREAT COMMANDMENTS.

Jerusalem.

Fourth Day of the Week.

MATT. xxii : 34-40. MARK xii : 28-34.

NOW when the Pharisees had heard
That he silenced the Sadducees,
They at that place, the very same,
Assembled, and a lawyer came,
Who having heard them reasoning now,
Commended his reply thereto,
And as a test this question put.

What one commandment in the law
Is first, the great one of them all ?
And Jesus said, This is the first,
O Israel, hear ! The Lord our God
Is one, one Lord ! and thou shalt love
The Lord thy God, with all thy heart,
And all thy soul, and all thy mind ;
And out of thy whole strength combined.

This is the great and first command,
And like it doth a second stand,
Shalt love thy neighbor as thyself.

Other commandments greater none.
Upon these two supreme commands
The whole law and the prophets hang.
And said the scribe to him, forsooth,
Well, Master, thou hast said the truth
That He is one,
Other besides him there is none ;
And him to love with heart the whole,
The understanding, and the soul,
And all the strength ; and neighbor love
As one's own self, is far above
All burnt offerings, and more by far
Than all the sacrifices are.

Jesus perceiving now that he
Had answered understandingly,
Then said to him, Not far art thou
From the kingdom of God.

And no more ventured any one
To question him, as they had done.

SECTION CXXI.

HOW IS CHRIST THE SON OF DAVID.

Jerusalem.

Fourth Day of the Week.

MATT. XXII : 41-46. MARK XII : 35-37. LUKE XX : 41-44.

THE Pharisees now gathered were
Together in the temple, where
Jesus was teaching ; then said he,
How say the scribes to every one,
That he, the Christ, is David's son ?
Then asked them, saying, What think ye
About the Christ, whose son is he ?
The son of David, all accord.

How then doth David call him Lord,
When in the Book of Psalms he wrote,
The inspired language which I quote ?

*The Lord to my Lord said, Sit thou
At my right hand, until I bow
Thine enemies beneath thy feet.*

If David calls him Lord, then how
Is he his son ? And no one now
Could answer him a single word ;
And all the crowd him gladly heard.

SECTION CXXII.

WARNING AGAINST THE EVIL EXAMPLE OF THE SCRIBES
AND PHARISEES.

Jerusalem.

Fourth Day of the Week.

MATT. xxiii : 1-12. MARK xii : 38-39. LUKE xx : 45-46.

THEN Jesus spoke, addressed these words
To his disciples and the crowds.

The scribes and Pharisees now sit
As teachers upon Moses' seat ;
All therefore they should say to you,
Commanding, that observe and do.

But do ye not, I warn you each,
After their works; for they all teach,
But do not practise what they preach.
For heavy burdens bind do they,
Hard to be borne, and on men lay ;
But they themselves will not so much,
As move them with their fingers' touch.
And all their works from motives mean
Do, that by men they may be seen ;
And their phylacteries make broad,
On which they Scripture texts record.
Their garment fringes they enlarge,

And them with ribbons then surcharge.
At feasts the highest rooms desire,
In synagogues chief seats require.
Love greetings in the market-place,
And Rabbi to be called by men.
But Rabbi do not ye be called,
For one is your Teacher,
And ye all are brethren.

Your father on the earth call none,
For one is yours, the heavenly One.
And neither leaders be ye called ;
For one your leader is, the Christ.
But the greatest of you shall be
Your minister of charity,
Whoever shall extol himself
Will be abased.
Whoever shall abase himself,
Will be extolled.

SECTION CXXIII.

WOES AGAINST THE Scribes AND PHARISEES.—LAMENTATIONS OVER JERUSALEM.

Fourth Day of the Week.

MATT xxiii : 13-39. MARK xii : 40. LUKE xx : 47.

BUT woe to you, scribes, Pharisees,
Ye hypocrites !
For ye heaven's kingdom shut, and close
Against all men, nor suffer those,
Who would go in, to enter there,
Nor go yourselves ;

Woe to you, scribes and Pharisees,
Ye hypocrites !
For widow's houses ye obtain
Unrighteously, for sake of gain ;
Making long prayers for mere pretence.
Greater damnation ye will hence
Receive as your just recompense.

Woe to you, Pharisees and scribes,
Ye hypocrites !
Though sea and land ye journeys take,
That ye one proselyte may make.
And so becoming, him ye mould,
And make the child of hell two-fold

More than yourselves.

Woe unto you, blind guides, which say,
Whoso should by the temple swear
Assuredly it nothing were;
But whoso by the temple's gold
Should swear, he to his oath must hold.

Foolish and blind ! for greater which,
The gold that on the temple lies,
Or the temple which it sanctifies?

And by the altar ye declare
It matters not whoe'er should swear ;
But whoso sweareth by the gift,
That on the altar hath been left,
Is a debtor, and must make good
The oath which he hath sworn to God.

Ye blind ! for greater which, the gift,
Or the altar where the offering lies,
And which the offering sanctifies?

He by the altar who has sworn,
Swears by it, and all things thereon.
He by the temple who has sworn,
Sweareth by it, and Him as well,
Who doth within the temple dwell.
And he that hath by heaven sworn,
Sweareth moreover by God's throne,
And by Him too, who sits thereon.

Woe to you scribes and Pharisees,
Ye hypocrites ! for ye pay tithes
Of mint, dill, cummin, and withdraw
From weightier matters of the law,

Judgment, and mercy, and good faith,
The former ought ye to have done,
And not the others leave undone.
Ye blind guides, which the gnat strain out,
But the camel swallow !

Woe to you scribes and Pharisees,
Ye hypocrites! for ye make clean
The outside which by all are seen
Of cup and platter, but within
They're full of greed, excess, and sin.
The inside first, blind Pharisee,
Cleansed let the cup and platter be,
That then the outside may become,
Clean as is the inside room.

Woe to you, scribes and Pharisees,
Ye hypocrites !
Like plastered sepulchres ye are,
Which, outside, beautiful appear ;
But full of dead bones are within,
Putrescent, noxious and unclean.

So also on the outside ye
Righteous to men appear to be,
But are full of hypocrisy
Within, and with iniquity.

Woe to you scribes and Pharisees,
Ye hypocrites !
Because the prophets' tombs ye build,
The sepulchres of the righteous guild.
And also with vain glory say,
If we lived in our fathers' day,

Partakers we would not have been
With them in blood of prophets slain.

So that ye now bear witness true,
That ye are sons of those who slew
The prophets ; and their spirit too
Of prophet-murdering runs through you.
Fill up then, to the very brim,
The measure of your fathers' crime.
Ye serpents, brood of vipers ! how
Could you escape the sentence now,
Which dooms you to the hell below ?

Wherefore, behold, I send to you
Prophets, and scribes, and wise men too :
Some ye will kill and crucify,
Some scourge in synagogues will ye,
And persecute from town to town,
So that upon you might come down
The blood, the righteous blood of all.
Shed on the earth since Abel's fall,
Unto the blood of Zachariah,
Who was the son of Barachiah,
And whom ye murdered, there between
The temple and the altar seen.
Verily say I unto you,
That all these things
Shall on this generation come.

Jerusalem, Jerusalem,
That killeth prophets, stoneth them,
Sent unto thee,
How oft thy children would I then

Have gathered, as the careful hen
Her brood beneath her sheltering wings !
But ye would not.
Behold your house, of me bereft,
To you now desolate is left.

For say I unto you, that me
Henceforth ye shall in no wise see,
Until ye say, Blessed is the same
That cometh in the Master's name.

SECTION CXXIV.

THE WIDOW'S MITE.

Jerusalem.

Fourth Day of the Week.

MARK xii : 41-44. LUKE xxi : 1-4.

AND Jesus sitting, the same day,
Over against the treasury,
Beheld the people, and how fast
Into the treasury they cast
Their money, and the rich men, they
Much cast into the treasury.
And one poor widow came there too,
And in the treasury two mites threw.

He calling his disciples, saith,
I say that this poor woman hath
Into the treasury cast more
Than all those casting in before.
For from their surplus cast they all ;
She from her living, scant and small,
Cast all she had.

SECTION CXXV.

CERTAIN GREEKS DESIRE TO SEE JESUS.

Jerusalem.

JOHN xii : 20-36.

OF those who to the feast now came
To worship at Jerusalem,
Were certain Greeks, and therefore they
Came to Philip, of Bethsaida
Of Galilee, and said, Sir, we
Jesus of Nazareth would see.
Philip to Andrew tells the same,
And they then both together came,
And tell Jesus.
But Jesus answered them, and said,
The hour hath come, th' appointed one,
When should be glorified the Son.
Verily, verily, I say,
Except the grain of wheat when sown,
Die in the ground, itself alone
Remains; but if it die, 'twill spring,
And will again much increase bring.
He that loveth his mortal life,
Shall lose his soul in this world's strife;
And he that hateth in this world

His mortal life, his soul will save
Eternally beyond the grave.

If any one attend on me,
Let him follow me faithfully.

And where I am, there also will
My servant be, attending still.

If any one on me attend,
Him the Father will much commend.

Now troubled hath my soul become,
What should I say?

O, Father, save me from this hour?
But to this hour, the very same,
And for this cause, I hither came.
O, Father, glorify thy name!

From out the sky a voice then came,
I have both glorified the same,
And it will glorify again.
The multitude that stood and heard,
Said, It has thundered ! Some averred,
An angel hath spoken to him.

Jesus answered them and said,
Not for my sake, for yours alone
The voice came forth.
Now is the judgment of this world;
Now will its Prince without be hurled :
And I, if from the earth I be
Uplifted, will draw all to me.
And this he said to signify,
What kind of death he soon should die.

Answered the crowd,

Out of the law we heard before,
The Christ abideth evermore.
How is it then, that thou doth say,
The Son of man upraised must be?

Who is this Son of man?
Said Jesus therefore unto them,
A little while, with you the light
Remaineth yet.
Walk, as ye have the light ; haste make,
Lest darkness may you overtake ;
Who in the darkness walks, doth know
Not where or whither he doth go.

While ye have it, the light receive,
And in the light trust and believe,
That sons of light ye may become.

These things spake Jesus, and straightway,
Leaving the temple, went his way.
From them departing, he withdrew
And kept himself concealed from view.

SECTION CXXVI.

REFLECTIONS UPON THE UNBELIEF OF THE JEWS.
Jerusalem.

Fourth Day of the Week.

JOHN xii : 37-50.

BUT though so many signs had he
Wrought before them, yet did not they
Believe in him ; so that the word
By Isaiah spoken of the Lord
Might be fulfilled:

*Lord who hath our report believed ?
And unto whom hath been revealed
The arm of the Lord ?*

Believe they could not, 'twas in vain,
Because Isaiah said again,
He hath blinded their eyes,
And hath hardened their hearts,
Lest they see with their eyes,
Understand with their hearts,
And by me be healed.

These words Isaiah uttered when
He saw the glory of the Lord,
And he spake of the Holy One,
The well-beloved, only Son.

Yet of the rulers, some received
His message, and in him believed,
But, fearing Pharisaic Jews,
Not openly confessed their views,
Lest excommunicated they
From out the synagogue should be ;
Because the praise of men they love,
More than the praise of God above.

But Jesus cried aloud, and said,
He that believes in me, the Son,
Believeth not in me alone,
But him who sent me from his throne.
Who receives me with right intent,
Beholdeth him who me hath sent.

A light into the world have I
Come forth, that who believes on me,
No longer should in darkness be.

If any one my words doth hear
And keep not, him I judge not here.
For not to judge the world I came ;
To save the world my only aim.

He that rejecteth me, the Son,
Nor doth receive my words, hath One
That judgeth him—the words I spoke
Are all recorded,
And when the Book is opened, they,
Will judge him in the final day.

Because not from myself I spoke,
But I the Father's own words took.
And commandment He gave to me,

What I should speak, what I should say.
And his commandment kept, I know,
Doth everlasting life bestow.

As hath the Father said to me,
So I speak, whatsoe'er it be.

SECTION CXXVII

JESUS TAKING LEAVE OF THE TEMPLE, FORETELLS ITS
DESTRUCTION AND THE PERSECUTION OF HIS
DISCIPLES.

Jerusalem, Mount of Olives.

MATT. xxiv : 1-24. MARK xiii : 1-10. LUKE xxi : 9-19.

JESUS leaving the temple now,
His disciples came him to show
Its buildings, and to him spake one,
Of its adornments, gifts that on
Its pillars hung ; and others said,
See, Master, what prodigious stones !
What buildings here, what stately ones !

And Jesus answering to them said,
These mighty structures seest thou ?
Verily say I unto you,
That as for these, will come the day
In which there will not even be
Left one stone on another one,
Which to the ground shall not be thrown.

As on the mount of Olivet,
He opposite the temple sat,
Peter and Andrew, James and John,
Anxious to know, when would come on

The ruin of the temple, they
Came to the Master privately,
And said, Tell when will these things be,
And what will be the sign, when they
Are all fulfilled, thy coming, yea,
The world's end and the final day.

And Jesus answering them began
To say, Take heed lest any man
Should deceive you, for in my name
Many will come and say, I am
The Christ, and draweth near the time,
And they will mislead many too.
After them therefore do not go.

Of wars, commotions, when ye hear,
Be ye not troubled, nor in fear.
These things must come, so them expect ;
But mind the end will not be yet ;

For nation will against nation rise,
Kingdom against kingdom.
In divers places there will be
Great earthquakes ; you will also see
Pestilence, famine, fearful sights,
Troubles, and signs from out heaven's heights.

These the beginning are of woe.
But for yourselves take heed ; for know,
Before these things shall happen, they
On you their wicked hands will lay ;
Will persecute, deliver you
To councils, and to prison too ;
And in the synagogues will ye

Be beaten, and will also be
Brought before kings and rulers there,
For my name's sake, that ye may bear
A testimony true to them,
That they the gospel did condemn.
And it in turn will also prove
Your own fidelity and love.

Determine in your hearts, therefore,
Not to premeditate before,
What ye shall answer, or shall say,
When brought up on your trial day.
But whatsoever in that hour
Is given to you, that speak with power.
For I will give you wisdom true,
And speech, which all opposed to you
Will be unable in the least
To contradict, or to resist.
For ye are not the speakers now,
But speaks the Holy Ghost through you.

Brother will brother now betray,
And father his own child will slay ;
And children will against parents rise,
Their parents put to death likewise.
And parents, brothers, kinsfolks too,
Will betray you, and some of you
Will put to death.

And for my name's sake then will ye
By men and nations hated be.
Many who have professed my name
Will be offended by the same.

And one another they will hate,
And one another will betray.

Many false prophets will arise,
And mislead many by disguise.
Because iniquity grows bold,
The love of many will wax cold.
But from your head will I take care,
Shall perish not a single hair.

He who these trials shall endure,
And to the end, will thus secure
His own salvation.

And first the gospel must be preached,
Until the whole world it hath reached,
And published for a witness true,
To all nations, Gentile and Jew.

And then will come the end.

SECTION CXXVIII.

THE SIGNS OF CHRIST'S COMING TO DESTROY JERUSALEM AND PUT AN END TO THE JEWISH STATE AND DISPENSATION.

Mount of Olives.

Fourth Day of the Week.

MATT. xxiv : 15-42. MARK xiii : 14-37. LUKE xxi : 30-36.

AND when Jerusalem shall ye
 Compassed with camps and armies see,
 And standing in the holy place
 The Roman legions, a disgrace,
 Idolatrous abomination,
 Causing ruin, desolation,
 That which was spoken and foretold,
 By Daniel's prophesy of old,
 (Let him that readeth, understand,)
 Then know its ruin is at hand.

Let them that in Judea be,
 In haste unto the mountains flee;
 And those that in her midst are now
 Depart, and to the country go.
 Let him upon the house-top not
 Go down, nor him that is without
 Go in, the things to carry out.
 Let none that are the fields within,

The city seek to enter in,
Nor let him even back return
To take his clothes, his garments worn,
For these the days of vengeance be,
That all the things of prophesy,
Which are written, fulfilled may be.

But woe to them that are with child,
Driven by consternation wild ;
And to the nursing mother too !
Her helpless babe adds to her woe.
But pray that may your flight not be
In winter, or on Sabbath-day,
For in those days will be distress
Throughout the land which they possess.
And to this people dreadful wrath,
Affliction, tribulation, death,
Such as before was never known,
Nor ever would again return.
And by the sword's edge they will fall,
Led captives unto nations all ;
Jerusalem be trodden down
By Gentiles, that will hold the ground,
Until their time fulfilled comes round.
And if the Lord had not cut short
Those days, no flesh of any sort
Would have been saved ; but for the sake
Of the elect, by his decree,
Shortened these trial days will be.
And then, if any one declare
Lo ! here the Christ ; lo ! he is there,

Believe it not; false Christs will rise,
False prophets too come in disguise,
And they will signs and wonders do,
In order to seduce the true,
If possible, the chosen few.
But take ye heed; for now, behold,
All things to you I have foretold.
Wherefore, should they you thus address,
Lo ! he is in the wilderness,
Go ye not forth; and if they say,
In secret he remains to-day,
Believe it not.

As comes the lightning from the east,
And shineth even to the west,
So sudden, with such brilliancy,
The Son of man's advent will be.
Wherever you the carcass see,
There will the vultures gathered be.

The tribulation of that day
Now having passed, immediately
The sun will be eclipsed; her light
The moon will not give forth at night,
Darkness will spread her fearful pall,
And from the sky the stars will fall.
And on the earth anxiety
Of nations, in perplexity.
For roaring of the waves and sea,
From fear men fainting, in dismay
Expecting woes which yet delay.
For the machinery of heaven,

Its mighty powers, will all be shaken.
Then they will see the signal given,
Sign of the Son of man in heaven.
Then all the tribes of earth will mourn,
Will see the Son of man return,
Coming with power and glory great
On clouds, heaven's panoply of state.

And when these things ye first descry,
Lift up your heads exultingly,
For your redemption draweth nigh.
Then with a trumpet of great sound
His angels he will send around,
And they will gather his elect
From the four winds, and from the sea,
From heaven and earth's extremity.

He spake a parable to them.
Behold the fig-tree, all the trees,
And learn the parable from these.
When they shoot forth their tender leaves,
You see and know of your own selves
That summer is already near ;
So likewise when these things appear,
And ye shall see them all, be sure
God's kingdom's nigh, just at the door.

For verily to you I say,
This period shall not pass away,
This generation, till you see
That all these things fulfilled shall be.
Heaven and earth shall pass away,

But my words shall abide alway.

 But of that day and hour know none;
Neither the angels, nor the Son ;
Only the Father, he alone.
But as the days of Noah were,
So shall the Son of man appear ;
For just as all were in that day
Before the flood regardless, gay,
Eating, drinking, marrying wives,
Spending in wantonness their lives,
Until Noah entered in the ark,
And they knew not till skies grew dark,
And the flood came, swept all away ;
So unexpected, suddenly,
The Son of man's advent will be.

 There in the field two you will see,
One taken, and one left will be.
Two women grinding at the mill,
One taken, and one left there still.
Take heed yourselves, and watch, and pray,
(The time ye know not, hour, nor day,)
Lest overcharged your hearts should be
With drunkenness and gluttony,
And with this life's disturbing cares,
And it come on you unawares.
For suddenly, and as a snare,
That day will spring, and unaware,
On all who on this earth shall dwell.

 Watch therefore, without ceasing pray,
That, to escape have strength ye may

All these, and each calamity,
Which soon will come upon the land ;
And then before the Son to stand.

As when a man a journey takes,
And leaves his house, arrangements makes,
Authority to servants gives,
And every man his work receives,
The porter charged to keep on watch.

Watch therefore ye, for at his home
Ye know not when the Lord will come;
Whether at evening or midnight,
Or at cock-crowing, or day-light ;
Lest coming suddenly he find
You sleeping, carelessly inclined.
And unto you what now I say,
I say to all, watch faithfully.

SECTION CXXIX.

TRANSITION TO CHRIST'S FINAL COMING, ETC.

MATT. (XXIV : 43-57.) (XXV : 1-30.)

BUT if the Master of the home
Had known what time the thief would come,
He would have watched, prevented too
His house from being broken through.

Be ready therefore, for ye can
Never know when the Son of man
Will come. He cometh at an hour
Ye think not of, but cometh sure.

Who then is that wise, faithful aid,
Whom his lord hath a ruler made
Over his household to control,
In season to give meat to all?

Happy that servant, whom his Lord
On coming shall find thus employed.
Verily unto you I say,
That his possessions all, will he
Appoint him now to oversee.
But if in heart that servant say,
His coming doth my lord delay,
And shall begin to smite and beat

His fellow-servants, them ill-treat,
And with the drunken drink and eat,
That servant's lord some day will come,
When unexpected at his home,
And in an hour when unaware
His lord will meet his servant there,
Cut him asunder, and in twain,
And fix his portion to remain
With hypocrites,
There will be weeping
And gnashing of teeth !

Heaven's kingdom will be likened then,
At that great day, to virgins ten,
Who taking their own lamps, went out
To meet the bridegroom on his route.

And five of them were indiscreet,
And five of them considerate,
For the heedless, the indiscreet,
Taking their lamps, oil did not take.
But with their lamps the prudent, wise,
Took in the vessels oil likewise.
And while the bridegroom tarried, they
Slumbered and slept the hours away.

At midnight there arose a shout,
Behold the bridegroom ! go ye out
To meet him ! Then all those,
The prudent virgins quickly rose,
And trimmed their lamps. The heedless say,
Now give us of your oil, we pray,
Because our lamps are going out,

And oil we are ourselves without.
The prudent answered, saying, No;
To them that sell now rather go;
Buy for yourselves; there might not be
For us and you sufficiency.

And while they went away to buy,
The bridegroom came, and only they
That were ready, and at the time,
Entered the marriage feast with him;
And then the door was shut and barred.

The other virgins afterward
Came also, saying, Unto us
Lord open; but he answered thus,
Verily, unto you I say,
I know ye not. Watch therefore ye,
For ye know not the hour or day;
For it is even, as some one,
On leaving home long to be gone,
His special servants called, his own,
And gave to them his goods; to one
Five talents gave, another two,
Another one; to each in view,
Of his ability to do.

And went abroad

He that received five talents made
Five other talents by fair trade.
And likewise he that had the two,
Made two other talents.
But he that had received the one,
Envious of what his lord had done,

Digged in the earth with servile fear,
And buried his Lord's money there.

A long time gone, those servants' lord,
Returning of his own accord,
Now cometh to his house again,
And reckoneth with each servant-man.

He that received five talents came,
And with him brought five more, the same ;
And saying, Lord, thou gavest me
Five talents. Lo ! I have for thee,
Besides these gained five talents more,
Now to be added to thy store.

To him his master said, Well done,
Good, faithful servant thou art one,
Thou wast faithful o'er things a few,
O'er many things I will set you.
Enter into thy master's joy.

He also that two talents had
Then to his master came, and said,
Lord, thou deliverest unto me
Two talents, lo ! I've gained for thee
Two other talents honestly.
To him his master said, Well done,
Good, faithful servant,
Thou wast faithful o'er things a few,
O'er many things I will set you,
Enter into thy master's joy.

Then also he that had received
One talent only, came aggrieved,
Said, Lord, a hard man thou, I know,

Gathering where thou didst not strew ;
I was afraid and went straightway,
And hid thy talent in the clay.
See here, thou hast thine own to-day.

But answering him, his master said,
Vile slothful servant, knewest thou
That I reap where I did not sow,
And gather where I did not strow.
It was thy duty then on loan
To place my money, so mine own
I should receive, on my return,
And interest likewise for the loan.
Take the one talent from him then,
And give to him that hath the ten.

For unto him that hath, shall be
Given, and more abundantly ;
But he that hath not, from him even
Shall that he seems to have be taken.
And into darkness deep, without,
Cast the unfaithful servant out.
There will be weeping, there will be
Gnashing the teeth in agony.

SECTION CXXX.

SCENES OF THE JUDGMENT DAY.

Mount of Olives.

Fourth Day of the Week.

MATT. XXV : 31-46.

IN glory when the Son of man
Should come, and with him in the van
All the angels, then on his throne
Of glory shall the Son sit down,
And all the nations there shall be
Before him gathered ; and will he
One from the other them divide,
Just as the shepherd puts aside
Sheep from the goats ; and he will place
The sheep, his own, on his right hand ;
But on the left, the goats will stand.

Then unto them on his right hand
The king will say, Ye chosen band,
Ye blessed by my Father, come,
Inherit now the kingly home
Prepared for you, with joys untold,
From the foundation of the world.
For I was hungry, and to eat,
Ye gave me then the needful meet.

I was thirsty, and unto me
Ye also gave refreshing drink.
I was a stranger, and to me,
Ye showed kind hospitality.
Was naked, and ye clothéd me ;
Was sick, and then ye came to see ;
I was in prison, in despair,
And ye visited me while there.

Then shall the righteous, answering, say,
When hungry, Lord, thee have we seen,
And fed ? or thirsty having been,
And gave thee drink ?
And thee a stranger when saw we,
And showed thee hospitality ?
Or saw thee naked and clothed thee ?
Sick or in prison when saw we,
And came and ministered to thee ?

And the king answering them will say,
Verily, since it ye have done
To these my brethren, the least one,
Ye did it even unto me.
To them, then also, which shall be
Upon the left hand, he will say,

Depart ye curséd far from me,
Into the eternal fire.
Which for the devil was prepared,
And with his angels to be shared ;
For I was hungry, and no meat
Ye gave me, not a crumb to eat.
I was thirsty, and unto me,

Ye gave no drink.
I was a stranger, and to me
Ye showed no hospitality.
Was naked, and ye clothed me not;
In prison, sick, and ye forgot
To visit me.

Then they will answer too, and say,
When thee a hungered, Lord, saw we,
Or thirsty, or a stranger,
Or naked, sick, in prison lie,
And did not minister to thee?

Then will he answer them straightway,
Verily, unto you I say,
Because ye did it not to one
Of these, the least, ye have not done
It unto me. And these shall go
Away into eternal woe.
But shall the righteous go, through grace,
Into eternal life, in peace.

SECTION CXXXI.

THE RULERS CONSPIRE.—THE SUPPER AT BETHANY.—
TREACHERY OF JUDAS.
Jerusalem and Bethany.

Fifth Day of the Week.

MATT. XXVI : 1-16. MARK XIV : 1-11. LUKE XXII : 1-6. JOHN XII : 2-8.

Now the feast, of unleavened bread,
The passover so called instead,
Drew nigh : and Jesus having made
An end of all his teachings, said
To his disciples, After two
More days, the passover, you know ;
And the Son of man is betrayed,
Delivered to be crucified !
The chief priests, elders and the scribes
Then assembled into the court
Of the high priest, called Kaiaphas,
And these now counselled how might they
Arrest Jesus by subtlety,
And kill him in some secret way.

But they fearing the people said,
Not at the feast, lest there be made
A tumult by the people's aid.

Jesus arriving on his way,
At Simon's house in Bethany,
They made a supper for him there,
And Martha served with usual care
Lazarus also at that time.
Was one of those who supped with him.

And Mary came to him while there,
Having prepared with pious care
An ointment, very precious, made
Of spikenard, weight a pound, and laid
Within an alabaster vase.
Breaking the vessel, she apace,
Poured it upon his head ; his feet
Anointed, as he sat at meat,
And wiped them with her flowing hair.
The fragrant odor filled the air,
Throughout the house in which they were.
And his disciples seeing it,
Were some of them displeased ; and one,
Judas Iscariot, Simon's son,
Who now was soon him to betray,
Said to what purpose this great waste ?
For might this perfume at the least
For full three hundred pence or more
Been sold, and given to the poor.
This, not that for the poor he cared,
Or how distressed, or ill they fared,
And with no heart for their relief ;
But just because he was a thief,
And kept the bag, and took away

What was put there from day to day.

When Jesus understood that one
Complained of that which she had done,
He said then with authority,
Let her alone; why trouble ye
The woman? for performed hath she
A good and noble act on me.

For inasmuch as she did pour
This ointment all my body o'er,
All that she could she now hath done.
With you ye always have the poor,
But me ye have not always.
And whenever to them ye would,
To them ye always can do good.
Anticipating she, before
Is come t' anoint my body o'er
With ointment she hath kept in store,
And ready for my burial.
Verily, I say to you all,
That wheresoever shall be heard
Throughout the world the preachéd word,
That too this woman did for me
Shall be proclaimed unceasingly,
And told to coming ages all,
Of her for a memorial.

Then Satan entered, took control
Of Judas, body, heart and soul,
Judas Iscariot his surname,
One of the twelve, the very same.
And thus possessed, without delay,

He to the high priest went his way,
His blessed Master to betray.
Approaching them, he shameless said,
What will ye give me, and I now
Will him deliver unto you ?

On hearing him, with fiendish joy
They then resolved on his employ;
And made with him a covenant
To give him money; the amount,
They thirty silver pieces count.
He pledged himself, and from that day
Sought every opportunity,
When in the absence of a crowd
He safely could deliver him.

SECTION CXXXII.

PREPARATION FOR THE PASSOVER.

Bethany and Jerusalem.

Fifth Day of the Week.

MATT. XXVI : 17-19. MARK XIV : 12-16. LUKE XXII : 7-23.

THE first day of unleavened bread,
When must be sacrificed
The Paschal Lamb, then having come
To Jesus the disciples now
Addressing him say, Where wilt thou
That we should go, for thee prepare,
That thou mayst eat the passover?

And Jesus sent disciples two,
Peter and John, said to them, Go
Directly to the city now
To such an one as I shall show.
And lo ! when ye into the street
Shall come, a man ye there will meet,
Carrying a pitcher, follow him
Into the house where entereth he,
And to the householder say ye,
The Master says, my time is near,
I celebrate the passover
With my disciples at thy house ;

Where is the room prepared for us,
When I the passover may eat
With my disciples ?
And he an upper room to you
Well-furnished and prepared will show,
And there make ready for us.

As Jesus had appointed, so
They forth into the city go,
And found as he to them had said,
And there the passover prepared.

PART VIII.

THE FOURTH PASSOVER—OUR LORD'S PASSOVER AND ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

Time Two Days.

SECTION CXXXIII.

THE PASSOVER MEAL—CONTENTION AMONG THE TWELVE.

Evening introducing the Sixth Day of the Week.

MATT. xxvi : 30. MARK xiv : 17. LUKE xxii : (14-18.) (34-36.)

AND in the evening, when the sun
At close of day its course had run,
He with the twelve apostles came,
And sitting down in pensive frame,
He said to them, Longing have I
Desired, before my agony,
To eat this passover with you.
For I say unto you, no more

Hence will I eat thereof, before
In God's own kingdom it shall be
Fulfilled with perfect certainty.

And now a cup receiving, he
Thanks offered up as usually,
And said, Take this, distribute it
Among yourselves.

For I say unto you, no wine,
The product of the fruitful vine,
Henceforward will I drink, before
God's kingdom shall have come with power.

And there arose a rivalry
Among themselves, which one would be
Accounted greatest; but said he,

Kings of the Gentiles domineer,
And they that exercise such power,
And lord it over them, the same
Are benefactors called by name ;
Not so with you. Let rather he
That greater is among you, be
As if the younger and the best,
As one that serveth all the rest.

For which greater, he who reclines,
Or he who serveth him that dines ?
Is he not, who reclines at meat ?
But I am in your midst to wait.
And ye are they, who have with me
In all my trials constantly
Continued with fidelity.

And unto you I now decree,

As hath my Father unto me,
A kingdom, that ye then may sit
And at my table drink and eat,
And sit on thrones, there judging well
All the twelve tribes of Israel.

SECTION CXXXIV.

JESUS WASHES THE FEET OF THE DISCIPLES.
Jerusalem.

Evening introducing the Sixth Day of the Week

JOHN xiii : 1-20.

NOW Jesus knowing well before
The feast of passover, his hour
Had come to leave this world below,
And to the heavenly Father go,
In this wofld having loved his own,
He loved them to the end, each one.

And while supper was going on,
The devil, the arch-evil one,
Already having in the heart
Of Judas put with fiendish art,
The purpose fell, him to betray—
Knowing the Father him had given
Into his hands now all things even,
And that from God he here came forth,
And was going to God from earth,
He rises from the meal, and lays
His outer garments all aside,
A towel round about him tied.
He then into the basin pours

Water,
And the disciples' feet began
To wash, and wipe with towel clean,
With which himself had girded been.
And in his turn accordingly,
To Simon Peter cometh he.
And Peter saith, affectionate,

And dost thou, Master, wash my feet?

And Jesus answering said to him,
Thou knowest not now what I do,
But afterward it thou shalt know.
To him saith Peter, passionate,
No, never shall thou wash my feet.
Said Jesus, If I wash not thee,
Indeed thou hast no part with me.

Then Simon Peter to him said,
Lord not my feet alone, my head,
And my hands also ! Jesus said,
Now he that hath been bathed complete,
Hath no need, save to wash his feet,
And he is clean then, every whit;
And ye are clean, but not all quite.
For perfectly did Jesus know
That one was him betraying now ;
Therefore said he, Not all are clean.

When therefore he had washed their feet,
Had put his garments on complete,
At table had resumed his seat,
He said to them, Now do ye know,
Indeed what I have done to you ?

Teacher and Master me you name,
And ye say well; for so I am.
If I, indeed, the, Teacher, be,
And have your feet washed, surely ye
Ought then each other's feet also
To wash, as ye have seen me do.

For an example I have now
Given all of you, that ye may do
To others as I did to you.

Verily, verily, I say,
Greater no servant than his lord,
Nor an apostle of the word
Than he who sent him forth abroad.

If verily these things ye know,
Happy are ye if them ye do.
I do not speak of all of you.
Each one of whom I chose I know.
But that the scripture be fulfilled,

*The one who eateth bread with me,
My own familiar friend, 'gainst me,
His heel has lifted treacherously.*

Before it happens, even now,
I tell you, that ye all may know
When it occurs, I am the same,
And may believe that he I am.

He who receiveth whom I send,
And entertaineth as a friend,
Receiveth me, and who receives
And trustfully in me believes,
Receiveth Him who hath sent me.

SECTION CXXXV.

JESUS POINTS OUT THE TRAITOR.—JUDAS WITHDRAWS.
Jerusalem.

Evening introducing the Sixth Day of the Week.

MATT. xxvi : 21-25. MARK xiv : 18-21. LUKE xxii : 21-23.
JOHN xiii : 21-35.

AND having said these things, while yet
They at the table sat and ate,
Troubled in spirit, Jesus said,
 Verily, verily, I say,
That one of you will me betray ;
One that now eateth here with me.
Lo ! the betrayer's hand is near,
Is with me on the table here.
They one upon another looked,
In doubt of whom he spake
Exceeding sorrowful were they :
And now began most anxiously
Among themselves inquiring, who
Of all of them this thing should do.
And then they all began to say,
And one by one, Lord is it I ?
And answering, he said in reply,
 One of the twelve who now with me

Dips in the dish, will me betray.

Now there in Jesus' bosom lay
Of his disciples one, whom they
Knew Jesus loved ; to him therefore
Then Simon Peter beckoneth o'er,
And saith to him, Tell who it is
Of whom he speaks that will do this.

And leaning back accordingly
On Jesus' breast, to him saith he,
Who is it, Master ? privately.

And Jesus answered, It is he
For whom the morsel I will dip
And give to him. The Son of man
Departs, as written of him plain,
But woe unto that man, by whom
He is betrayed—a fearful doom !
Ah, well for him had he not seen
The light ; if born had never been.

The morsel having dipped, this done,
He takes it, gives to Simon's son,
Judas Iscariot !

Then Judas said, Lord, is it I ?
To him said Jesus in reply,
As thou hast said. And from that time,
After the morsel, entering him,
Satan possessed. Said Jesus now,
What thou doest, that quickly do.

And no one at the table knew
With what intent or with what view
He spake to him as he had done.

For some supposed, since Judas had
The money-bag, that Jesus said
To him, Go instantly with speed,
Buy for the feast what we may need,
Or something for the poor provide.

Having received the morsel, he,
Angry, went out immediately.

And it was night !

When therefore he without had gone,
Said Jesus, Now the victory's won,
The Son of man is glorified,
And God is glorified in him.

If God in him is glorified,
Him also God will glorify,
And in himself immediately.

I, little children, with you may
Only a little longer stay ;
Ye will seek me ; but where I go,
As told the Jews I now tell you,
Ye cannot come.

A new commandment what to do
For my remembrance give I you,
That ye should one another love.
As I loved you, that ye may so,
Love one another. All will know
By this, ye my disciples are,
If to each other love ye bear.

SECTION CXXXVI.

JESUS FORETELLS THE FALL OF PETER, AND THE DISPERSION OF THE TWELVE.

Evening introducing the Sixth Day of the Week.

MATT. xxvi: 31-35. MARK xiv: 27-31. LUKE xxii: 31-35.
JOHN xiii: 36-38.

To him saith Simon Peter,
Lord, tell us whither goest thou ?
Jesus answered, Where I go
Thou canst not follow me just now,
But follow afterwards shalt thou.

To him saith Peter, Master, why
Can I not follow thee just now ?
My life I will lay down for thee.

And then saith Jesus unto them,
All ye, this night, because of me
Will certainly offended be,
For it is written, *I will smite*
The Shepherd, and the sheep abroad
Will then be scattered, saith the Lord.

But after I have risen, know
That I will then before you go,
And meet you there in Galilee.

But Peter said, presumptuously,

If all shall take offence at thee,
Yet I will not offended be.

LUKE xxii : 31-38.

O Simon, Simon, saith the Lord,
Lo ! Satan hath desired you all,
That he might winnow you as wheat,
And sift the chaff from you complete ;
But I prayed for thee, that thy faith
Fail not; and when returned, do thou
Strengthen thy brethren.

Master, said Peter in reply,
Ready with thee to go am I
Both into prison and to die.

And Jesus answered him and said,
Thy life wilt thou lay down for me ?
Verily say I unto thee,
That thou, to-day, this very night,
Before the cock hath crowed but twice,
Shalt have denied thou knowest me, thrice.
But Peter said, most earnestly,
Though I should even with thee die,
Yet I will never thee deny.
And so said the disciples all.

And then said Jesus unto them,
When without purse, and wallet, shoes,
I sent you, lacked ye aught to use ?
And they said, Nothing. Then said he,
But now let him who hath a purse
Take it, and take his wallet too ;

And no sword having, to supply
Let him sell his garment, and buy.

For verily to you I say,
That this which written is must be
Accomplished yet complete in me,
And with the lawless he was named.
For all things prophesied of me,
Now even at their end must be.
And they said, Lord, here are two swords.

He saith, It is enough.

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SECTION CXXXVII.

THE LORD'S SUPPER.

Jerusalem.

Evening introducing the Sixth Day of the Week.

MATT. XXVI : 26-29. MARK XIV : 22-25. LUKE XXII : 19-20.
1 COR. XI : 23-25.

AND Jesus, as they ate, took bread
 And blessed, and brake ; gave thanks, and said,
 Take, eat ; this is my body, for you
 Broken and given ; and this do
 In the remembrance of me.
 He after supper took the cup,
 And having first thanks offered up,
 To his disciples gave, and said,
 All drink of it, for it indeed
 Is my blood, the covenant blood,
 Which is for you and many shed ;
 The new testament's seal and sign
 For the forgiveness of all sin.

And they all drank of it, and he
 Said, Verily unto you I say,
 I will not henceforth from this day
 Drink of this product of the vine,
 The foretaste, the prophetic wine,
 Until that day I drink it new,
 In the Kingdom of God with you.

SECTION CXXXVIII.

JESUS COMFORTS HIS DISCIPLES.—THE HOLY SPIRIT
PROMISED.

Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN xiv: 1-31.

LET not your heart discouraged be;
Have faith in God and trust in me.
Mansions in my Father's house
Are many; if it were not so
I would have told you, for I go
Now to prepare a place for you.
And if I go, a place prepare,
I will again to you repair,
And receive you, that where I am,
There you may also be with me.
Whither I go, ye know the way.
To him said Thomas, Master, nay;
We know not whither goest thou,
And how should we then know the way?

To him saith Jesus, I am the Way,
The Truth, the Life, and no one may
Come to the Father but through me.
If ye had known me, even so
Ye would have known my Father too;

And from henceforward him ye know,
And have seen him.

To him saith Philip, Master, now,
A vision of the Father show,
And it sufficeth us.

And Jesus answering saith to him,
Philip, am I so long a time
With you, and me thou hast not known?
He hath beheld the Father too,
Who hath seen me; how sayest thou,
Show us the Father?

Yet dost thou not believe, that I
Am in the Father, and in me
The Father dwells in unity?
The words that I now speak to you,
I speak not of myself,
The Father who abides in me,
Doeth his works.

Believe me, that in unity
I am in the Father,
And the Father in me.
Or for the works themselves believe.

Verily, unto you I say,
He that believeth, trusts in me,
The works I do, the same shall he
Do also, and works greater too,
Than even these he yet shall do;
Because I to the Father go.

And whatsoever in my name
Ye ask for, I will do the same,

That the Father may in the Son
Be glorified, as we are one.
If ye a thing ask in my name,
I will do it, the very same.
If ye love me, keep my commands,
And I will to the Father pray,
And he will give you speedily
Another Comforter to be
With you forever.
The Spirit of Truth, the Paraclete,
Him whom the world cannot receive :
For him it knows not, nor perceives.

Ye know him, he with you abides ;
And he shall be in you besides.
As orphans, you I will not leave.
I am coming back to you, believe.
A little while this world no more
Beholdeth me, as seen before ;
But ye behold me, raised, alive,
Because I live, ye too will live.
In that day you yourselves will know,
That I am in my Father too,
And ye in me, and I in you.
He who possesseth my commands,
And keeps them, the same loveth me ;
And he who loveth me, will be
Loved by my Father.
And I will love and manifest
Myself to him, and with him rest.
Saith Judas, not Iscariot,

How is it, Lord,
That thou to us wilt manifest
Thyself, and not unto the rest?
Jesus answered him, and said,
If any one love me, the same
Will keep my word, his constant theme.
And that one will my Father love,
And we will come,
And with him take up our abode.

He who loveth me not, nor serves,
Keeps not my words, nor them observes.
And the same word ye hear from me
Is not mine own, but certainly
The Father's word, who me hath sent.
These things to you I've spoken now,
While yet remaining here with you.
But when the Paraclete shall come,
Even the Holy Spirit, whom
The Father in my name will send,
And he will teach you all things, bring
To your remembrance every thing
Which I have told you heretofore.
Peace unto you do I bequeath,
My peace to you I also give.
Not as the world gives, I give you.
Let not your hearts discouraged be,
Nor timid in the least degree.
Ye heard that I said unto you,
I go away, pass from your view,
And that I'm coming unto you.

If ye loved me, ye would rejoice,
That I now to the Father go.
Greater the Father is than I.

And now before it hath occurred,
I've told you plainly by my word,
That when it doth occur ye may
Believe what ye have heard me say.
Hereafter I will not in course
Hold with you any long discourse,
For this world's prince comes me to try,
But nothing has in me, whereby
To gain o'er me the mastery.
But it is that the world may know,
That I the Father love, and so,
As he commanded me, I do.

Rise, let us from the table go.

SECTION CXXXIX.

CHRIST THE TRUE VINE.—HIS DISCIPLES HATED BY
THE WORLD.

Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN xv : 1-27.

I AM the true organic Vine,
My Father is the husbandman.
Every branch that is in me,
Bearing no fruit, he takes away.
And every branch that fruit doth bear,
He prunes and cleanseth it with care,
That on it may more fruit appear.

By reason of the word to you
Which I have spoken, it is true,
Ye are already proved; and now
Abide in me, and I in you.

And as the branch can bear no fruit,
Of its own self without the vine,
So neither you, unless in me
Ye do abide, fruitful can be.

I am the Vine, the branches ye,
Who dwells in me and I in him,
Beareth much fruit, and in due time.
Because without, apart from me,

Ye can do nothing perfectly.
Unless a man abide in me,
He as the branch is cast away,
And withered ; and they gather it,
And cast into the fire : it burns !

If steadfast ye in me abide,
And my words dwell in you beside,
Ask whatsoever you desire,
And you shall have what you require.
Glorified is my Father when
Ye bear much fruit ; ye also then
Will my disciples prove to be.

Even as the Father lovéd me,
So I loved you accordingly :
Continue in my love.

If my commands ye do obey,
Ye in my love will dwell alway.
As also I my Father's word
Have kept, and in his love abide.

I have spoken these things to you,
That my joy may be in you now,
And that your joy may be complete.

This is my charge, as I loved you,
So love ye one another too.
No one hath greater love than this,
That for his friend he give his life.
Ye are my friends, if ye all do
Whatever I command of you.

Servants henceforth I call you not,
For the servant knoweth not what

His master doeth ;
But I have called you friends, mine own,
Because have I to you made known
All things I from the Father heard.

Not me ye chose, but I chose you,
And you appointed forth to go,
Bear fruit, and that your fruit remain,
That whatsoever in my name
Ye should ask the Father, the same
He should give you.

These things I command that you may
Love one another constantly.
If the world hate you, well know ye,
Before you it hath hated me.
If ye were of the world, so known,
The world would love you as its own.
But of the world since ye are not,
But by me chosen from without,
You therefore the world hates.

Remember what I said, that word ;
No servant's greater than his lord.

So if they persecuted me,
You also they will persecute.
If they cherished and kept my word,
Yours they will keep too in accord.
But these things they will do to you
For my name's sake ; because they know
Not Him who sent me here below.
Had I not come, and earnestly
Spoken to them, no sin had they.

But now for this their sin they have
No pretext nor excuse to give.
And whosoever hateth me,
Hateth my Father equally.
If I among them had not done
The works which did no other one,
Then they had not had sin.
But seen and hated now have they
Me and my Father causelessly.
This that the word fulfilled may be,
Which written in their law, they see :
Without a cause they hated me.

But when the Helper doth descend,
Whom from the Father I shall send,
 The Spirit of truth,
Which from the Father goeth forth,
The same will testify of me.
And you will likewise testify,
Since from the first ye are with me.

SECTION CXL.

**PERSECUTION FORETOLD.—FURTHER PROMISE OF THE
HOLY SPIRIT.—PRAYER IN THE NAME OF CHRIST.
*Jerusalem.***

Evening introducing the Sixth Day of the Week.

JOHN xvi : 1-33.

I HAVE spoken these things that ye
Should not despise nor faithless be.
You from the synagogue will they
Excommunicate, banish; nay,
An hour is coming, when each one
That kills you would think he has done
Religious service unto God.
And these things they will do, for they
The Father do not know, nor me.

I have spoken these things before,
That whensoever comes the hour,
That you may then remember well,
That I myself them did foretell.
I told you not these things at first,
For I was with you.

And I am going now to Him,
Who sent me forth; and at this time
Anxious are none of you to know,

Or asketh me, where goest thou ?
And yet, because I did impart
These things to you, grief filled your heart.

However, I tell you the truth ;
It is for you expedient
That I should leave you here below.
For if from you I do not go,
The Helper will not come to you.
But if I go hence to my home,
I will send him ; and having come,
He to the world will then explain,
And it convince respecting sin,
And righteousness, and judgment too.
Respecting sin, because in chief,
They turn from me in unbelief ;
And in respect to righteousness,
Because I to the Father go,
Now glorified, and ye no more
See me on earth as heretofore ;
And of judgment, because the prince
Of this world hath been judged long since
I yet have much to say to you,
But it ye cannot bear just now.
But whosoever he should come,
The Spirit of truth, he will guide you
In all the truth.
For from himself he will not speak.
But whatsoever heareth he,
That he will speak, especially
Proclaim to you the things to come.

He will glorify me, for he
Will take of mine, and faithfully
Report the same, and tell to you.
All things the Father hath are mine.
Therefore I said, mine he doth take,
And will the same to you relate.

A little while and me in view,
Ye will no longer have with you.
Again a little while, and ye
My presence will perceive and see.

And his disciples thereupon
To one another said anon,
What is this which he says to us ?
A little while, I'm from your view;
Again, a little while, and you
Will see me ; and because I go
Unto the Father. Then said they,
What's this he says ?—the little while !
We know not nor can reconcile
What he is speaking.

Now Jesus knowing their desire
To ask him, said, Do ye inquire
Among yourselves, of this I said,
A little while I'm from your view ;
Again a little while and you
Will see me ?

Verily, verily I say,
Because I leave and go away,
Ye will lament and weep from choice ;
But greatly will the world rejoice.

Ye will be sorrowful and grieve,
But joy from sorrow will receive.

The woman while in labor grieves,
Her hour is come, but when receives
She the dear babe, she then no more
Recalls the anguish of that hour,
By reason of her joy,
That to the world a man was born.

So also ye have sorrow now,
But yet again will I see you ;
And then will your whole heart rejoice,
And none your joys from you will part.

. And in that day ye nothing more
Shall ask me, as ye have before.
Verily, verily, I say,
For whatsoever ye should pray
Then of the Father, he the same
Will freely give you in my name.
For nothing in my name had you
Asked of the Father hitherto.
Ask now, and then receive will ye,
So that complete your joy may be.

These things in parables to you,
I have related hitherto ;
But cometh certainly an hour
When I shall speak to you no more
In parables, as heretofore ;
But plainly will I speak to you,
And clearly show the Father too.
And then ye in my name will pray.

And now to you I do not say,
For you I will the Father pray;

For now the Father loveth you
Himself, because ye have loved me,
And have believed that I came forth
Hence from God's presence to the earth.
Out from the Father I came forth,
And I am come into the world.
Again I leave the world below,
And heavenward to the Father go.

To him say his disciples now,
Lo ! to us plainly speakest thou,
Using no figure ; now we know
Thou knowest all things, and no more
Need any ask as heretofore.
In this believe we, that from God,
Thou camest forth ; and Jesus said,

Ye now believe ; lo ! speedily
An hour cometh, hath come, when ye
Will be scattered, each to his own,
And here will leave me all alone.
Yet not alone, because with me
The Father is eternally.

I have spoken these things to you,
That in me you may have true peace.
Here in the world ye have distress ;
But be of good cheer,
For I have overcome the world.

SECTION CXL

CHRIST'S LAST PRAYER WITH HIS DISCIPLES.

Jerusalem.

Evening of the Sixth Day of the Week.

JOHN xvii : 1-26.

THESE words spake Jesus, and his eyes
 Then raising upward to the skies,
 Said, Father, now the hour is come;
 Exalt and glorify the Son,
 That thee the Son may glorify,
 According as thou gav'st him power,
 By thy covenant firm and sure,
 Over all flesh, that, as to all
 Thou gav'st him by thy grace and call
 Them he should give eternal life,
 And this, the eternal life, to know,
 Thee who art God the only true,
 And Jesus Christ whom thou didst send.
 I glorified thee on the earth,
 By having finished faithfully
 The work thou gavest me to do.

Now, Father, glorify thou me
 With thine own self,
 With the same glory I with thee

Possessed before creation was.
I manifested thine own name,
Revealed the glory of the same,
Unto the men thou gavest me
Out of the world. They were all thine,
And by thy gift became all mine ;
And they have kept thy word divine.

Now they have known that are from Thee,
All things that thou hast given me

For I have given unto them
The words which thou didst give to me.
And they received them, and they knew
I came from thee ; believed they too,
That thou didst send me.
And I am praying for them now ;
Not for the world, but for whom thou
Hast given me ; for they are thine.
All mine are thine, and thine are mine,
And in them I am glorified.

I in the world no longer stay,
And in the world yet still are they,
And I am coming unto Thee.

O, Holy Father, keep them through
Thy name which thou hast given me,
That they may all be one as we.

When I was with them, I the same
Continued keeping in thy name
Which thou hast given me,
And them I guarded, and no one

Was lost except perdition's son.
That the Scriptures might be fulfilled.

And I am coming now to thee;
And these things in the world I say,
That in themselves my joy may be
Made complete.

I have given them thy word pure,
And the world hated them the more
Because they are not of the world,
Even as I am not of the world.
I ask not that thou take them now
Out of the world, but pray that thou,
Wouldst keep them from the Evil One.

Not of the world are they
As not of the world am I.

Consecrate them to teach the truth.
Thy word is truth.

As me into the world thou sent,
Into the world with like intent
Did I send them, and for them I
Do consecrate myself, that they
For truth may consecrated be.

Yet not alone for them I pray,
But for them also, who yet may
Through their discourse believe in me,
That they all truly one may be,
As thou, O Father, art in me.
And I in Thee, that also they
In us may all be one, that may
The world believe thou didst send me.

And I, the glory thou gav'st me,
Have given to them, that they may be
Entirely one, as one are we.
I in them, and thou in me,
That into one they all may be
Perfected, that the world may know,
Thou didst send me, and love them too,
Even as thou lovedst me.
Father! of what thou hast given me,
I will, where I am, they may be,
That they my glory there may see,
Which thou hast freely given me;
Because thou didst love me of old,
Ere the foundation of the world.
O, Righteous Father! and the world
Did not know thee! but I knew thee,
And these knew that thou didst send me.
And I made known to them thy name,
And I will still make known the same,
That the same love, thy love for me,
In them may also ever be,
And I in them continually.

SECTION CXLII.

THE AGONY IN GETHSEMANE.—MOUNT OF OLIVES.

Evening introducing the Sixth Day of the Week.

MATT. xxvi: 30, 36-46. MARK xiv: 26, 32-42. LUKE xxii: 39-46.
JOHN xviii: 1.

JESUS, when he had said this prayer,
And they a hymn in open air
Had sung, went forth, as he was wont,
O'er Kedron's brook to Olive's mount ;
And his disciples followed on.
And they into a garden came,
Gethsemane (oil-press) its name,
Which he with his disciples now
Entered beneath the mountain's brow ;
And on arriving at this place,
He said to them most earnestly,
Not to go into trial, pray.
And sit ye here and for me stay,
While I go further on and pray.

He took with him disciples three,
Peter, the sons of Zebedee,
Both James and John, and suddenly,
Amazed, depressed began to be.

My soul is sorrowful, he saith,

Bowed even to the point of death.
Tarry ye here and watch for me :
And going further forward, he
Withdrew from them a little space,
Kneeled down and fell upon his face,
And prayed the hour from him might pass,
If possible, and thus said he :

Abba Father,
All things are possible to thee ;
And Father, if thou willing be,
To bear away this cup from me !
Yet not my will, but thine be done.

And he in agony now prayed
More earnestly, his sweat became
Like clots of blood,
Falling down thickly on the ground.

And having risen up from prayer,
Coming where his disciples were,
He found them sleeping, overcome
By sorrow, sadness and by gloom.

Addressing Peter, then said he,
Sleepest thou Simon, why sleep ye ?
Could ye not watch one hour with me ?
Rise, watch, and pray, that enter ye
Not into trial willingly :
Prompt the spirit, but weak the flesh.

The second time he went away
And prayed the same substantially.
My Father, if it may not be
That this cup pass away from me,

Except I drink, thy will be done.

He on returning, to them came,
And found them there asleep:
For heavy were their eyes, and they
In answer knew not what to say.
And leaving them he went away
The third time; prayed in words the same.
Then he to his disciples came
The third time, and them thus addressed:

You may sleep on, and take your rest.
It is enough: lo! comes the hour,
The Son of man through Satan's power
Is betrayed into sinners' hands.

Rise up, let us be going, lo!
He is at hand, the traitor foe
That betrays me.

SECTION CXLIII.

JESUS BETRAYED AND MADE PRISONER.

Evening introducing the Sixth Day of the Week.

MATT. xxvi : 47-56. MARK xiv : 43-52. LUKE xxii : 47-53.
JOHN xviii : 2-12.

NOW Judas who betrayed him, knew
The place, for Jesus oft withdrew
And went with his disciples there
For quiet rest and private prayer.

So taking from the Sanhedrim
The troop of cohorts given him,
He and the motley crowd appear,
Coming amid the torch-like glare
Of lanterns, lamps, and weapons there.

And while he yet was speaking, lo !
Judas, one of the twelve, came now,
And with him a great multitude,
With swords, and staves, and weapons rude,
Received from the chief priests and scribes,
And from the elders.

Now Jesus being well aware
Of all things coming on him there,
Went forth and said, For whom seek ye?

Jesus the Nazarene, said they.

To them said Jesus, I am he ;
And even Judas who was now
Betraying him, stood with them too.
As soon as he to them had said,
I am he, they backward sped ;
Fell terror-stricken to the ground.

He asked them thereupon again,
Whom are ye seeking ?
Jesus the Nazarene, said they.
Then Jesus with calm majesty,
Answered, I told you, I am he.
If, therefore, ye are seeking me,
Then suffer these to go their way :
That the saying might be fulfilled,
Which he had spoken heretofore,
Of those whom thou hast given me,
I lost not one.

Now his betrayer had given them
A certain signal ; it was this,
The same is he whom I shall kiss.
Arrest him, hold in custody,
And lead him safely hence away.

And coming up immediately
To Jesus, Rabbi, hail, said he,
And kissed him. Jesus said, My friend,
Why art thou here, and for what end ?
And dost thou, Judas, with a kiss
Betray the Son of man, and miss
Of life, eternal life in bliss ?

The Roman cohort now at hand,

Led by the captain in command,
Uniting with the Jewish guard,
Took Jesus, held him bound in ward.

And those around him anxiously
Perceiving now what was to be,
Spake to him this inquiring word:
Lord, shall we smite them with the sword ?
And Simon Peter, one of them
Who was with Jesus, thereupon
Drew forth his sword, and then and there
Struck off the high priest's servant's ear.
And Malchus was the servant's name.
To Peter therefore Jesus saith,
Return the sword into the sheath :
For whoso taketh up the sword
Shall perish with it, (saith the Lord)
Or thinkest thou I cannot pray
My Father, who will presently
Of angels legions twelve give me ?
But how then can the scripture be
Fulfilled, that it must so occur ?
The cup which the Father hath given me,
Should I not drink it (submissively) ?

Addressing those who held him fast,
Said Jesus, Suffer this at least ;
And they permitting him to rear
His hand, he touched and healed the ear.

Jesus in that same hour addressed
The multitude that round him pressed,
Chief priests, the captains, elders, those

Who hither came him to oppose.
And as against a thief, said he,
With swords and bludgeons come are ye
Me to arrest?

I daily, at your own resort,
Sat teaching in the temple-court.
And ye against me stretched no hand
To seize ; nor me to apprehend.

But the Scripture must be fulfilled—
This hour is yours, and in his might,
The power of darkness rules this night.

Then the disciples, every one,
Forsook him, fled, left him alone.
But followed him a certain youth,
Round whom was thrown a linen cloth,
Him they arrest, but having left
The linen cloth, he fled bereft.

SECTION CXLIV.

JESUS BEFORE KAIAPHAS.—PETER THRICE DENIES HIM
Jerusalem.

Night introducing the Sixth Day of the Week.

MATT. xxvi: 57, 58, 69-75. MARK xiv: 53, 54, 66-72. LUKE
xxii: 54-62. JOHN xviii: 13-18, 25-27.

THEY then took Jesus, and straightway
Led first to Annas, for was he
Father-in-law to Kaiaphas,
Who was the high priest that same year:
And this was the same Kaiaphas,
Who gave the counsel to the Jews,
That expedient it would be
That one man for the people die.

Into the high priest's palace, where
The chief priests, scribes, and elders were
All assembled, they brought Jesus.

Now Peter and another one
Of the disciples, followed on,
But at a distance.
And that disciple was well-known
To the high priest, it being John;
And he with Jesus entered now
The high priest's court, but Peter stood

Out by the door in pensive mood.

Then, therefore, that disciple who
Was well-known to the high priest too,
Came out, and to the portress spake,
And brought in Peter.

The servants and subordinates
A fire of coals first having made,
For it was cold, now stood and were
Warming themselves, and Peter there
Was standing with them. Then they all
Sat down together in the hall,
And warmed themselves, and Peter now
With them sat down to warm him too,
And see the end, what they would do.

And when the portress saw him nigher,
And himself warming by the fire,
She saith to him, Art thou not one
Of his disciples? Answering soon,
He saith I am not! Looking plain
More closely on his face again,
She said, This man was with him.

But he denied him, saying, No,
Woman, this man I do not know.
And he said then before them all,
I do not know the man at all,
And I can neither understand,
Nor what thou sayest comprehend.

Peter now nervous, moved about,
And went into the porch without,
And while there standing, a cock crowed!

A little afterward, again
Another saw him, and began
To say, Thou too art one of them.
Then turning to those standing by,
He said, This one assuredly
Was with Jesus, the Nazarene.

And they then said to him, Art thou
Not one of his disciples?
He with an oath denied again,
Said, I am not, nor know the man.
And some one else protested now,
This of a truth was with him too,
For he is a Galilean.
And they that stood by also said,
Surely thou art of Galilee.
Because thy speech betrayeth thee.

One of the high priest's servants too,
(Being a kinsman near to him,
Whose ear Peter had cut off,) saith,
Did I not in the garden see
Thee there, and in his company ?
To curse and swear he now began,
And then and thus denied again.
I know not, man, what sayest thou.
The man I do not even know,
Of whom ye speak. Immediately
The second time while yet he spake,
A cock crowed ! and then turned the Lord,
On Peter looked; the warning word

Peter recalled, that Jesus said,
Before a cock shall crow but twice,
Thou, Peter, will deny me thrice
Thinking thereon in agony,
He went out and wept bitterly.

SECTION CXLV.

JESUS BEFORE KAIAPHAS AND THE SANHEDRIM.—HE
DECLARIES HIMSELF TO BE THE CHRIST; IS CON-
DEMNED AND MOCKED.

Jerusalem.

Morning of the Sixth Day of the Week.

MATTHEW xxvi: 59-68.—MARK xiv: 55-65.—LUKE xxii: 63-71.

THE high priest asked of Jesus now
Concerning his disciples, how
And what he taught them.

Jesus replied, I frankly spake
To all the world, nor did I make
A secret of a word or thought.
In synagogue I always taught,
And in the temple, where alway
The Jews assembled. Why ask me?
Ask them who listening have heard
What I have said to them, for lo!
What I have said well do they know.

And when he thus had spoke, one there
Who stood by him, an officer,
Gave him with open hand a blow,
Said, Answerest thou the high priest so?

Jesus answered him and said,

If evil I have spoken here,
Then of the evil witness bear;
If well, why then dost thou smite me?

Then therefore Annas sent him round
To Kaiaphas, the high priest, bound.
And now as soon as it was day,
The eldership, and also they,
Chief priests and scribes, convened, and him
Away led to their Sanhedrim.
False witnesses opposed to him,
The chief priests and the Sanhedrim,
Were seeking, to put him to death!
But they found none, though many came,
And bare false witness, but the same
Was contradictory and unlike.

But at the last two men arose,
And against him falsely depose,
Saying, We heard this same one say,
I am able, and will destroy
This, God's temple made with hands.
Another where this one now stands,
Made without hands, within three days
Complete and perfect I will raise.
And not thus even did agree
Their testimony truthfully.

And now the high priest rising up,
And standing there amidst the group,
To Jesus said, Dost thou reply
Nothing to what these testify
Against thee?

But he was silent.
Again the high priest to him said,
I charge thee by the living God,
Art thou the Christ, son of th' Adored?
Tell us. And Jesus saith to them,
If I should tell, yet ye would not
Believe at all; and if I should
A question ask, ye no reply
Would give to me, nor let me go.
At the right hand of God's power ye
Henceforth the Son of man shall see,
Coming amid the clouds of heaven.

Then said they all, Art thou indeed
The Son of God? He answering said,
Thou sayest the truth; I am.

The high priest rent his robes.—Said he,
What further need of proof have we?
Lo! ye have heard his blasphemy.
Then to the Sanhedrim said he,
What is your judgment? What think ye?

They all then with united breath,
Condemned him liable to death.

Now some began him to disgrace,
To strike and spit upon his face,
To blindfold and to buffet him;
They, holding him in custody,
Mocked, beat him; then said, Prophesy
Thou Christ, who now has smitten thee.
And many other things said they,
Railing on him blasphemously.

SECTION CXLVI.

THE SANHEDRIM LEAD JESUS AWAY TO PILATE.

Sixth Day of the Week.

MATT. xxvii : 1, 2, 11-14. MARK xv : 1-5. LUKE xxiii : 1-5.
JOHN xviii : 29-38.

FORTHWITH, and when the morning came,
Chief priests, scribes, elders, all of them,
Yea, even the whole Sanhedrim,
A consultation at that time
Held against Jesus, how might they
Put him to death most speedily.
And Jesus having bound, then they
From Kaiaphas led him away,
Into the judgment-hall before
Pontius Pilate, the governor,
To whom they deliver him o'er.
And it was early and the Jews
Into the judgment-hall refuse
To go themselves, for 'twas the day
Of passover, and when none may
Enter the pagan judgment-hall,
That they might no defilement get,
So they the passover might eat.

Then Pilate went to them and said,
What accusation do ye bring
Against this man ?
They answering say, if were not he
A malefactor, would not we
Deliver up this man to thee.

Then Pilate said, Take him yourselves,
And judge him by the laws you make.
The Jews therefore to him said thus:

But it is not permitted us
To take the life of any one ;
That might the word of Jesus be
Fulfilled he spoke to signify
The kind of death that he should die.

Jesus now calmly stood before
Pilate, the Roman governor ;
And they began him to accuse,
Saying, This fellow doth refuse
Tribute to Cæsar, doth pervert
Our nation, and he doth assert
That he himself is Christ, a king.

Pilate again then having come,
Now entered the Prætorium,
And calling Jesus to him, said,

And art thou of the Jews the king ?
And Jesus answering said ; This thing
Sayest thou of thine own accord,
Or heardst of me from other's word ?

Pilate replied, Am I a Jew ?
'Tis thine own nation, and chief priests,

That delivered thee unto me,
What hast thou done? Thus answered he,
My kingdom is not of this world.
If of this world my kingdom were,
To fight then would my servants dare,
That I delivered should not be,
Unto the Jews, unlawfully.
But now my kingdom is not hence.

And Pilate said, him questioning,
And art thou then indeed a king?
To him said Jesus, answering,
Thou sayest what I am, a king.
I for this purpose born have been,
Have come into this world of sin,
Evidence to the truth to bear.
Every one my voice doth hear,
Who is of the truth.

To him saith Pilate, What is truth?
This having said, again he came
Out to the Jews, and saith to them,
In him I find no cause for blame.

But the chief priests persistently,
Accused him still, but answered he
Nothing. Him Pilate asked again,
Silent doth thou still remain?
How many things they witness bear
Against thee now, doth thou not hear?

He answered not, made no reply.
Pilate, amazed exceedingly,
Said to the priests and people all,

I find in him no crime at all.
But fierce and urgent still were they,
Saying, He agitates alway,
Stirring the people up throughout
Judea, teaching all about,
From Galilee, as far as here.

SECTION CXLVII.

JESUS BEFORE HEROD.

Jerusalem.

Sixth Day of the Week.

LUKE xxiii : 6-12.

WHEN Pilate heard of Galilee,
He then inquired immediately,
If he were a Galilean?
So soon as he had ascertained
That he belonged to Galilee,
Herod's tetrarchate, he sent him
To Herod, who was at this time
Sojourning at Jerusalem.
Herod was glad exceedingly
On seeing Jesus, for was he
A long time wishing him to see,
Because he much of him had heard.
And now he hoped 'twould have occurred,
That he some miracle might see.

He questioned him with many words.
To him no answer he accords.
The chief priests and the scribes stood by,
Accusing him vehemently.
And Herod with his arméd men

Set him at naught, and mocked him, then
Arraying him in gorgeous trim,
Back to Pilate remanded him.

Pilate and Herod, even they
Both friends became, this very day ;
For both of them were formerly
Between themselves at enmity.

SECTION CXLVIII.

PILATE SEEKS TO RELEASE JESUS.—THE JEWS DEMAND
BARABBAS.

Jerusalem.

Sixth Day of the Week.

LUKE xxiii : 13-25.

AND Pilate having summoned now
The scribes, chief priests, and people too,
Said unto them, Ye brought up here
This man to me, who ye declare
Perverts the people, and lo ! I
Have examined him carefully
Before you, and have nothing found
Of crime, on which this charge you ground.
Nor yet did Herod, for hath he
Now sent him back again to me.
Lo ! nothing hath by him been done,
Worthy of death, to any one ;
Him therefore will I only scourge,
And give him then a full discharge.

MATT. xxvii: 15-36. MARK xv : 6-15. JOHN xviii : 39-40.

Now at the feast, the governor
Was accustomed one prisoner
Unto the people to restore ;

The one they interceded for.

They had a noted prisoner
Named Barabbas, and the same
Was a robber, who having made
A murderous and seditious raid
Within the city, had been cast
In prison, and was then made fast
With those who insurrection made,
And had done murder in the raid.

When, therefore, they assembled were
Shouting, the crowd urged then and there
To do for them as even so
Accustomed he had been to do.

But Pilate answering, to them said,
A custom old you have indeed,
That at the passover to you
I should release some one: whom do
You wish that I release to you?
Barabbas? or will ye insist
That Jesus I release, the Christ
So called, king of the Jews?
For he knew that through jealousy
Him they had delivered up.

While he sat on the Judgment-seat,
His wife sent, saying, I entreat
Have thou nothing at all to do
With that just man, for I to-day
In dreams have suffered fearfully
On his account.

But the chief priests and elders all,

Persuade the multitude to call
Barabbas, that in preference, he
Unto them now released should be ;
And Jesus to destroy.

Then answering said the governor,
Now which one will ye of the two,
That I should now release to you ?
Again at once they shouted all,
Barabbas, not this man at all ;
Away with this man, and instead
Release Barabbas.

Pilate, still wishing to release
Jesus, did not his efforts cease,
But answering, said to them again,
What will ye then that I should do
With Jesus, called the Christ, and who
Is the king of the Jews, so called ?
But they again at once all cried
And said, Let him be crucified ;
Crucify, crucify him.

To them said Pilate the third time,
Wherfore ? What evil hath he done ?
I no sufficient cause of death
In him have found; and further saith,

I therefore will chastise him now,
And then discharge, and let him go.

But more exceedingly they cried,
With urgent and loud voices vied,
Urging that he be crucified :

And their joint voices now prevailed.

When Pilate saw his efforts failed,
And rather that was springing up
A tumult, he now water took,
And washed his hands before the crowd,
Saying, I'm guiltless of this blood ;
Ye shall see to it. Answered thus
The people all, His blood on us,
And on our children !

Then Pilate as the crowd required,
Gave sentence as they all desired.
Barabbas he to them at last
Released, who was in prison cast
For murder and sedition ; still,
Jesus delivered to their will.

SECTION CXLIX.

PILATE DELIVERS UP JESUS TO DEATH.—HE IS SCOURGED
AND MOCKED.

Jerusalem.

MATT. xvii : 26-30. MARK xv : 15-19. JOHN xix : 1-3.

AND Pilate therefore Jesus took,
And scourged, and him delivered up,
So to be crucified—and they,
The soldiers, then led him away
And brought him to the common hall,
Prætorium, as it they call ;
And then about him gathered they
The cohort bands of soldiery—
And stripping him, they threw about
His shoulders a scarlet coat,
A crown of thorns put on his head,
And in his right hand place a reed ;
And they before him bow the knee,
And mock him, saying, Hail to thee;
King of the Jews ! in mimicry.
And spitting on him, take the reed
And strike him with it on his head,
Then give him slaps upon the face,
To bring to shame and him disgrace.

SECTION CL.

PILATE AGAIN SEEKS TO RELEASE JESUS.

Jerusalem.

Sixth Day of the Week.

JOHN xix: 4-16.

PILATE again came out and saith,
Behold ! I bring him forth to you,
That ye may understand and know
That I do find in him no ground
Of accusation ;—none have found.

And Jesus thereupon comes out,
Wearing the crown of thorns about
His temples, and the purple robe.

To them saith Pilate, See, the man !
When him the chief priests did descry,
They cried out saying, Crucify.
To them saith Pilate in reply,
Take him yourselves and crucify ;
For in him I no crime can see.
Answered the Jews, We have a law,
And by the law he ought to die.
He made himself the Son of God !
And when this saying Pilate heard,
Becoming anxious he more feared,

And entering the Prætorium now,
He saith to Jesus, Whence art thou?

But him no answer Jesus gave.
Then Pilate saith to him, Dost thou
Not speak to me? Dost thou not know
That I have the authority
To release thee or crucify?

Thus Jesus answered, Against me
Thou wouldest have no authority,
But from above 'twere given thee.
Wherfore a greater sin hath he,
Who delivered me up to thee.

And Pilate upon this began
To seek to set him free again.
But crying did the Jews not cease,
Saying, If thou this man release,
To Cæsar thou art not a friend.
Himself a king whoever makes,
The same one against Cæsar speaks.

On hearing these words, Pilate soon
Led Jesus out, and then sat on
The judgment-seat, and in a place,
That's called the Pavement commonly,
But in the Hebrew, Gabatha.
And it was preparation day
Of passover; and on the way
To hour the sixth.

Then saith Pilate to the Jews,
Behold your king! and thereupon -
They cried out, shouting every one,

Away, away, him crucify !
To them saith Pilate in reply,
Shall I then crucify your king ?
The chief priest said, him answering,
Except Cæsar, we have no king.
At once to them accordingly,
He then delivered him to be
Crucified upon the Tree.

SECTION CLI.

JUDAS REPENTS AND HANGS HIMSELF.

Jerusalem.

Sixth Day of the Week.

MATT. xxvii : 3-10.

WHEN Judas, his betrayer, saw
Condemned was Jesus by their law,
Stung with remorse, he then returned
The thirty silver shekels earned
To the chief priests, and to them said,
Innocent blood have I betrayed,
And so have sinned. They answering said,
What's that to us? to it look you.
He then into the temple threw,
The silver shekels and withdrew,
And went away and hung himself.

The chief priests then the shekels took,
Perplexed they on each other look.
It is not lawful, then they say,
To cast them in the treasury,
Because it is the price of blood.

A consultation having held,
They bought with them the potter's field,
A place to bury strangers in.

Wherefore that field was called alway
The field of blood, unto this day.
Then was fulfilled what spake the seer,
The inspired prophet Zachariah.
*They took the thirty shekels thrown,
The price of him, the valued one,
And whom they priced as Israel's son,
Valued them, and in strict accord
With the instructions of the Lord,
They gave them for the potter's field.*

SECTION CLII.

JESUS LED AWAY TO BE CRUCIFIED.

Jerusalem.

Sixth Day of the Week.

MATT. xxvii : 31-34. MARK xv : 20-23. LUKE xxiii : 26-33.
JOHN xix : 16, 17.

AND Jesus having mocked, they then
The purple robe take off again ;
With his own raiment him supply,
And lead him out to crucify,
Bearing his cross courageously !
And as they led him on the way,
They met a man then passing by,
Whose name was Simon, and the same,
Forth from Cyrene the country came,
Alexander and Rufus' sire.
They seize on him, and him compel
To bear the cross, and on him they
Then laid the cross, and followed he,
Next to Jesus in company.

There followed him without the gate
A crowd of people very great,
And many women in the crowd
For him lamented, cried aloud.

But Jesus turning unto them,
Said, Daughters of Jerusalem,
Weep not for me ; for yourselves weep,
And for your children sorrow deep ;
For lo ! is coming on the day,
In which despairing they will say,

Happy the barren ; and are blessed,
The wombs that never bore, the breast
That never nursed !
And to the mountains then will they,
And to the hills begin to say,
Fall on us, cover us, we pray !

For, if in case of the green tree
They do those things, how will it be
With the dry, (at the Judgment day) ?

Two malefactors were beside
Led with him to be crucified.
And going forward on the way,
They bring him to the Golgotha.
So called in Hebrew, which in full
Translated, signifies a skull.
And when they came to Golgotha,
Called by the Romans Calvary,
To drink they offered him sour wine
With bitter herbs mixed, but decline
Did he, on tasting, to drink more.

SECTION CLIII.

THE CRUCIFIXION.

Jerusalem.

Sixth Day of the Week.

MATT. xxvii : 35-38. MARK xv : 24-28. LUKE xxiii : 33, 34, 38.
JOHN xix : 18-24.

AND it was morning, hour the third.
Him then and there they crucified.
Two others also with him then
Were crucified, who thieves had been,
One on the right, one on the left ;
 Jesus between.

Father forgive them, he saith now,
Because they know not what they do.

When Jesus they had crucified,
The soldiers thereupon divide
His upper garments, and they make
Of them four parts, so each might take
One part ; there was one garment more,
His tunic ; now this was without
A seam, wove from the top throughout.

Therefore among themselves they say,
Let us not rend it ; but to see,

Let us cast lots, whose it shall be :
That might this scripture be fulfilled,

*They divided among themselves
My garments ; for my vesture too
Did they cast lots.*

Therefore these things the soldiers did,
And for them casting lots, agreed
What each should take as for his own.
And there they watched him sitting down.

And Pilate wrote a title thus,
And o'er his head, and on the cross,
Placed it, JESUS THE NAZARENE,
KING OF THE JEWS—In letters clear
Of Hebrew, Greek, and Latin, there
These words were written o'er his head.

Then many Jews this title read,
Because Jesus was crucified
Near to the city, just outside.—

To Pilate then the chief priests said,
Write not King of the Jews, but this :
I am King of the Jews, he said.

Pilate answered,
WHAT I HAVE WRITTEN I HAVE WRITTEN.

SECTION CLIV.

THE JEWS MOCK JESUS ON THE CROSS.—HE COMMENDS HIS MOTHER TO JOHN.

MATT. XXVII : 29-44. MARK XV : 29 32. LUKE XXIII : 35, 37, 39, 43.

THE passers-by now on him railed,
Wagging their heads, and him reviled ;
Thus saying, If thou art God's son,
Save thyself ; from the cross come down.

The people stood by looking on.
The rulers toward him cast their sneers,
The chief priests, elders, scribes, with jeers
Mock him ; among themselves they say,
He saved others, yet cannot he
Now save himself. If Christ he be,
Of Israel king, the chosen One,
Now let him from the cross come down !
And save himself, that we may see,
And then in him believe will we,
In God he trusted, let him now,
If he owns Him, deliverance show.
He said I am the Son of God !

And him the soldiers likewise jeer,
And mocking offer him, to cheer,
Their drink of sour wine ; and they say,

If thou art the king of the Jews,
Save thyself.

One of the malefactors, close
By him suspended on the cross,
Then taunted and reviled him thus:
Art thou not Christ? thyself and us
Now save. But then the other said,
In sharp rebuke, No fear of God
At all hast thou? Since also thou
Art under the same sentence now.
And we justly, for we indeed
The just deserts of what we did
Do now receive; but not so this.
For nothing hath he done amiss.

And then to Jesus thus said he
Repentant, Lord remember me,
When in thy kingdom thou shalt be.

And Jesus said to him, To-day,
Verily, unto thee I say,
With me in Paradise thou shalt be.

JOHN xix : 25-27.

Now by the cross of Jesus stood
His mother, and the sisterhood,
Mary, Salomé, Mary who was
The wife of Klopas, and one more,
Mary of Magdala; these four.

When Jesus saw his mother nigh,
And the disciple standing by,
Whom much he loved, to her he saith,

Woman, behold thy son ! and he
Then saith to the disciple, See,
Thy mother !

And from that hour,
He took her home to his own house.

SECTION CLV.

DARKNESS PREVAILS.—CHRIST EXPIRES ON THE CROSS.

MATT. xxvii : 45-50. MARK xv : 33-37. LUKE xxiii : 44-46.
JOHN xix : 28-30.

Now the sixth hour had just begun;
Until the ninth eclipsed the sun.
Darkness covered the land all o'er.
And Jesus, the ninth hour about,
With a loud voice exclaimed, Eli,
Eli, lama, sabachthani !
That is, translated, Why didst thou,
My God, my God, forsake me too ?

Some one of them that stood near by,
And heard the agonizing cry,
Said, For Elijah he doth call.

And Jesus knowing, that now all
Things after this accomplished were,
Then, as predicted by the seer,
He said, I thirst : a vessel near
Full of sour wine, had been set there.
A sponge one taking then in haste,
Filled it with wine for him to taste.
But the rest cried, Hold, let him be ;
If comes Elijah, let us see,

To save, and take him from the tree.
They then a sponge tied on a reed,
And raised it to his drooping head,
Gave him to drink ; it he received,
And calling loud, then Jesus said,
 Father, 'tis finished ; my spirit
Into thy hands I now commit.
Thus having said, he bowed his head,
And yielding his spirit up, expired.

SECTION CLVI.

THE VEIL OF THE TEMPLE RENT, AND GRAVES OPNED.
—JUDGMENT OF THE CENTURION.—THE WOMEN AT
THE CROSS.

Jerusalem.

Sixth Day of the Week.

MATT. xxvii : 51-56. MARK xv : 38-41. LUKE xxiii : 45, 47-49.

AND lo ! the temple veil was now
From top to bottom rent in two.
The earth quaked, and the rocks were rent.
The tombs opened, and from them went
Many bodies of saints that slept.

And coming from the tombs again
After he rose, they entered in
The holy city, and they then
Appeared to many. And now when
The centurion and those there,
Who with him watching Jesus were,
Perceiving that he so expired,
The earthquake too, and what transpired,
Were all exceedingly afraid.
And glorifying God, they said,
This was a righteous man indeed,
And truly was the Son of God.

All the crowds present at this sight,

Having beheld what had transpired,
Smiting upon their breasts, retired.

All his acquaintances now stood
Far off, and with the sisterhood,
Viewing these things. Among them were
Those women who had followed there,
And served him when in Galilee,
And supported him on his way.
And with them also there were seen
The two Marys, the Magdalene,
Mary, mother of James the Less,
Of Joseph, and of Salomé,
Mother of the sons of Zebedee,
And many more who hither came
Up with him to Jerusalem.

SECTION CLVII.

THE TAKING DOWN FROM THE CROSS.—THE BURIAL.
Jerusalem.

Sixth Day of the Week.

MATT. XXVII : 57-61. MARK XV : 42-47. LUKR. XXIII : 50-56.
JOHN XIX : 31-42.

IT being preparation day,
And that the bodies might not stay
Upon the cross on Sabbath-day,
Because that Sabbath-day was great,
Pilate therefore the Jews entreat,
That broken now their legs might be,
And they be taken hence away.

The soldiers came on either side,
Of those with him there crucified,
And brake their legs ; but when they came
To Jesus, and perceived that he
Was dead already, therefore they
Brake not his legs, but standing near,
One of the soldiers with a spear,
Then pierced his side. The crimson flood
Forthwith flowed forth, water and blood.
And he who present was and knew,
Hath testified that it is true ;

And well he knoweth what to you
He speaketh, that the same is true,
That ye may also it believe.

These things occurred, so that might be
Fulfilled the Scripture prophecy,
A bone of him shall not be broke.
Again ; thus Zachariah spoke ;
They on him whom they pierced shall look.

After these things, at evening, came
A counsellor, Joseph by name,
Of Arimathea, and the same
Was rich, distinguished, good and just ;
God's kingdom waiting for in trust ;
Jesus' disciple, secretly,
Fearing the Jews, though still not he
Assented to their cruelty.

And this same man when he had come,
Went boldly into Pilate's room,
And him did strongly beg and crave,
That Jesus' body he might have.
But Pilate wondered if was he
Already dead. Inquiringly,
He called the centurion then,
And asked, if dead he long had been.

Convinced by the centurion,
Pilate permission thereupon
Gave, and commanded it to be
To him delivered carefully.

He therefore came, and having brought
Fine linen with him, which he bought,

He took him down, the linen clean
Wrapped round the body. Also seen
Was Nicodemus there, the same
Who first by night to Jesus came ;
And he a mixture bringing out,
Of myrrh and aloes, weight about
An hundred pounds, the body took
Of Jesus, and then o'er it shook
The aromatics, and it bound
With linen bandages around,
As is the custom of the Jews.

Now in a garden which was near,
There was a rock-hewn sepulchre,
One which Joseph had lately made,
Wherein was never man yet laid.

And Jesus' body there they lay,
It being preparation day.

And having rolled against the door
A heavy stone, it to secure,
They thence departed.

MATT. xxvii : 61. MARK. xv : 47. LUKE. xxiii : 55-56.

And there was Mary Magdalene,
And with her was the other Mary
Sitting before the sepulchre,
Viewing the place where he was laid ;
And women too from Galilee,
Who followed him in company,
Came and beheld the tomb and how
His body was there lying now.

SECTION CLVIII.

THE WATCH AT THE SEPULCHRE.

Jerusalem.

Seventh Day of the Week or Sabbath.

MATT. xxvii: 62-66.

Now on the morrow, which would be
Next after preparation day,
The chief priests and the Pharisees
To Pilate came and said, Sir, we
Recall that while alive was he,
That arch deceiver to some said,
I in three days rise from the dead !
Command, therefore, the sepulchre
Till the third day to be made sure,
Lest the disciples coming might
Steal and take him off by night,
And then unto the people say,
That he had risen from the dead ;
And the last error then would be
Worse than the first.

Saith Pilate, Have a guard ; go now,
Make it secure, as you know how.

And they went out, the sepulchre
Made safe, secure, and then with care
Sealing the stone, a watch set there.

PART IX.

OUR LORD'S RESURRECTION—HIS SUBSEQUENT APPEARANCE AND HIS ASCENSION

Time Forty Days.

SECTION CLIX.

MORNING OF THE RESURRECTION.

First Day of the Week.

MATT. xxviii : 24. MARK xvi : 1.

AND when had passed the Sabbath, then
Both the Marys, the Magdalene,
And Mary mother of James the Less,
And of Salomè, brought sweet mace,
The aromatics, that might they
Go and embalm him speedily.

And lo ! an earthquake now occurred !
For then an angel of the Lord
From heaven descending thence came down,
And from the door rolled back the stone,
And sat thereon ; His face aglow
Was as the lightning : white as snow
His raiment, and of him for fear
The keepers quaked, as dead appear.

SECTION CLX.

VISIT OF THE WOMEN TO THE SEPULCHRE—MARY MAGDALENE RETURNS.

Jerusalem.

First Day of the Week.

MATT. xxviii : 1. MARK xvi : 2-4. LUKE xxiv : 1-3.
JOHN xx : 1, 2.

AND early in the morn, and on
The first day of the week at dawn,
And just as rising was the sun,
The darkness lingering, not quite gone,
Came there Mary Magdalene,
And with her came the other Mary,
To view the sepulchre, and brought
The aromatics they had bought,
And had in readiness prepared.

Among themselves as said each one,
For us who will roll back the stone
Out of the entrance of the tomb ?
On looking up they saw the stone
Had been already rolled away.
And entering in the sepulchre
They found not Jesus' body there.
To Simon Peter thereupon,

Did Mary Magdalene run,
Also to the disciple John,
Whom Jesus loved, and saith to them,
 Out of the tomb they took the Lord,
And where they laid him we know not.

SECTION CLXI.

VISION OF THE ANGELS IN THE SEPULCHRE.

MATT. XXVIII : 5-7. MARK XVI : 5-7. LUKE XXIV : 4-8.

IT came to pass that those who were
Remaining at the sepulchre
Were much perplexed, and so again
The sepulchre they enter in ;
And on the right, lo ! two men there
Stood by them, and their garments were
Long, white and dazzling !

Startled, the women standing round
Bowed down their faces to the ground.
But, answering, the angel said,

Why seek the living midst the dead ?
Be not affrighted, for know we
Jesus, the Nazarene, seek ye,
Who has been crucified ; but he
Is not here now, but from the dead
Is risen, as to you he said.

Remember how to you spake he,
While he was yet in Galilee,
Saying, The Son of man indeed
To sinners' hands must be betrayed,

And must be crucified, and then
On the third day arise again.
Come, see the place where he has lain !
Then on this errand quickly go ;
 Tell his disciples, Peter too,
That he is risen from the dead ;
And that, before you, as he said,
He goeth into Galilee ;
And there ye surely him shall see,
As he hath told you ; and they then
His words remembered.

SECTION CLXII.

THE WOMEN RETURN TO THE CITY.—JESUS MEETS THEM.

MATT. XXVIII : 8-10. MARK XVI : 1-8.

NOW quickly from the sepulchre,
Departing with great joy and fear,
Amazed, they trembled as they ran,
And spake not to a single man;
Hastened to bring his brethren word,
Of all which they had seen and heard.

These things while running to detail,
Lo ! Jesus met them ; said, All hail.
And they approaching, clasped his feet,
And worshipped him. Then Jesus said,

Fear not, but go ; my brethren tell
That they depart to Galilee,
And me they there shall surely see.

Returning from the sepulchre,
They then with the eleven confer,
Report all things which them befel,
And to the rest the same things tell.
Present were Mary Magdaléné,
Mary, James' mother, and Joanna,

And others, when those women came,
And to the apostles told the same.
And in their view these statements seemed
As idle talk, and them they deemed
Untrue, and disbelieved the same.

SECTION CLXIII.

PETER AND JOHN RUN TO THE SEPULCHRE.

First Day of the Week.

JOHN XX: 3-10.

BUT Peter and the other one
Came out, and both together run.
Outrunning Peter, first came John
There at the tomb, and stooping down,
The linen clothes observes within
There lying, but he went not in.

And Simon Peter thereupon
Following him had thither come,
And he entered into the tomb,
Seeth the bandages there laid.
The kerchief that was on his head
Folded, and by itself, and safe,
Was laid by in a separate place.
Then therefore he who first had come,
Entered in also to the tomb ;
And he saw likewise and believed.

For not as yet had they received,
Or known the Scripture, which had said
That he must rise up from the dead.

Then the disciples, all, amain,
Departed to their homes again,
Pondering o'er what they had seen.

SECTION CLXIV.

OUR LORD IS SEEN BY MARY MAGDALENE AT THE SEPULCHRE.

MARK xvi : 9-11. JOHN xx : 11-18.

MARY was standing at the tomb,
There weeping in despair and gloom ;
And as she wept, she stooped and took
Down in the tomb a lingering look.
When, lo ! two angels there in white,
Appeared to her astonished sight,
One at the feet, one at the head,
Where Jesus' body had been laid.
And they say to her, Woman, now
Why art thou here, and weeping so ?

To them she saith, Because have they
Taken my Master hence away,
And I know not where they laid him :
And when to them she thus had said,
She backward turned, and Jesus saw
There standing, but she did not know
That it was Jesus. To her now
Saith Jesus, Weeping why art thou ?
Whom art thou seeking ? Answered she,
(Thinking the gardener it should be,) .

Sir, if thou hast borne him away,
Now tell me where thou didst him lay,
And I will take him hence away.

To her saith Jesus, Mary!—
She turning, doth in Hebrew say,
Rabboni! then in ecstasy
Toward Jesus moved. To her saith he,

Touch me not now, for as yet I
Have not ascended up on high
Unto the Father; but go thou
And tell my brethren, that I now
Rise to my father and your own,
And to my God and your God, one.

And Jesus, having risen on
The first day of the week at dawn,
Was here and now the first time seen
By Mary called the Magdalene.
And she to the disciples went,
Bearing the message by her sent,
And found them sorrowing, in tears,
And told them, to assuage their fears,
That she had seen the Lord indeed,
And he to her these things had said.

They hearing that he was alive,
And seen by her, did not believe.

SECTION CLXV.

REPORT OF THE WATCH.

Jerusalem.

MATTHEW xxviii: 11-15.

NOW, lo ! some watchmen, from the tomb
Into the city having come,
Told the chief priests, and them assured
Of all the things that there occurred.

Assembling with the elders soon,
And having planned what should be done,
They to the soldiers money gave,
To bribe them,
And charged them thus, Say ye, by night
His own disciples slyly crept,
And stole him while as yet we slept.

And should this matter come before
The Governor, officially,
Persuasion we will use, and free
And clear you from anxiety.

The money taking,
The soldiers did as they were taught,
And this account is commonly
Among the Jews heard to this day.

SECTION CLXVI.

OUR LORD IS SEEN BY PETER ; THEN BY TWO DISCIPLES
ON THEIR WAY TO EMMAUS.

Jerusalem, Emmaus.

MARK xvi : 12, 13. LUKE xxiv : 13-35.

AND after these events occurred,
He in a different form appeared
To two of the disciples, who
This very day were walking through
The country to a village named
Emmaus, from Jerusalem
Some sixty furlongs. As they walked,
And of these things together talked
Which had transpired, to pass it came,
While they reasoned about the same,
Jesus himself to them drew nigh,
And went with them in company.
But now so holden were their eyes,
That him they did not recognize.
And he said to them, Why so sad ?
Of what affairs do ye now talk
With one another as ye walk ?

And one whose name was Cleopas,
Him answering said, And in this place,

Jerusalem, a stranger thou,
The only one that doth not know
Events which there have come to pass
In these few days ?
To them said Jesus, what events ?

They said to him, Those which pertain
To Jesus called the Nazarene,
A prophet who in deed and word
Before all people, before God
Mighty became ; and how that they,
Our priests and rulers, did betray
And condemn him the death to die,
And crucified him ! But were we
Hoping he was himself the same,
Who now was Israel to redeem.
Besides all these, this is the third
Day with him since these things occurred.
Moreover, certain women too
Of our own company, and who
Early had visited the tomb,
Astonished us. On coming home,
And not finding the body there,
They said they at the sepulchre
A vision of angels had seen,
Who said he was alive again.
Then some of those, who with us were,
Themselves went to the sepulchre,
And found that it was true indeed
Even as had the woman said,
But him they saw not !

And he himself to them said then,
O ! foolish and unthinking men,
Sluggish of heart, slow to believe,
And all the prophets spoke receive !

These sufferings should not Christ endure,
And thus an entrance procure
Into his glory ?
From Moses' books commencing now,
And from the prophets each one through,
He explained clearly to their view,
All things referring to himself.

Now near the village they had come,
Where they were going to their home ;
And he assuming on again
Further to go, they him constrain,
Saying, With us here now remain ;
For far spent is the present day,
And evening follows hastily.
And with them he went in to stay.

And now it came to pass, that when
They at the table sat, he then
Took bread, blessed, brake and gave to them.

Now fully opened were their eyes,
And him at once they recognize.
Then from their sight he disappeared.

And to each other then said they,
As he spake to us on the way,
And us the scriptures taught in turn,
Did not our hearts within us burn ?

And rising at that hour, the same,

They returned to Jerusalem ;
Found assembled together there
The eleven, and with them others were,
Saying, The Lord is risen indeed,
And unto Simon hath appeared.
And then in turn related they,
What things had happened on their way ;
How he in breaking bread became,
While at their supper, known to them.
Not even these did they believe,
Nor to their statements credit give.

SECTION CLXVII.

JESUS APPEARS IN THE MIDST OF THE APOSTLES, THOMAS
BEING ABSENT.

Jerusalem.

Evening following the First Day.

MARK xvi: 14-18. LUKE xxiv: 36-49. JOHN xx: 19-23.
1 COR. xv: 5.

WHILE speaking thus, as they at meat,
With doors all closed together sat,
Fearing the Jews, Jesus then came,
And standing in the midst of them,
Their disbelief and stubbornness
Reproved, because they did not place
Reliance on the statements given,
By those who him had seen since risen.

And now he said, Peace be to you!
But terrified, dismayed, they then
Supposed a spirit they had seen,

And he to them said graciously,
Why troubled at the sight of me?
Why question my identity?
Behold my hands, and see my feet,
That it is I myself you meet.
Feel me and see, for flesh and bone
As I have, hath a spirit none.

This saying, he to them beside
Then showed his feet, his hands, his side !
Rejoiced were the disciples then,
On seeing now the Lord again ;
And while for joy and great surprise,
They scarcely could believe their eyes,
He said to them, Have ye here meat ?
They gave him then broiled fish a bit,
And he before them took and ate.

And now addressing them he said,
These are my words, while with you yet
I spake to you, and now repeat ;
That all those things concerning me
Wrote in the law, in prophecy,
And in the Psalms, fulfilled must be.

Then opened their mind to comprehend,
And thoroughly to understand
The scriptures.

And said to them, 'Tis written thus,
That should the Christ first suffer ; then
The third day from the dead again
Rise up, and through his name should be
Repentance for remission free
Of sins, preached universally
To all the nations, and the theme
Commencing from Jerusalem.
Ye are witnesses of these things.

And Jesus said to them again,
Peace be to you !
As hath the Father sent me, so

I in like manner now send you.
Go through the world, the gospel preach,
Till every creature it shall reach.

He will be saved who hath believed,
And been baptized ;
But he who never hath believed,
Will be condemned.

And these signs shall accompany
All those who have believed in me :

Shall cast out demons in my name,
And with new tongues speak and proclaim ;
Shall take up serpents; and should they
Things deadly drink upon their way,
It should not hurt them ; and shall lay
Hands on the invalids, and they,
Restored to health again shall be.

And lo ! upon you I bestow,
My Father's promise :—but stay now
Within the city, until ye
Clothed from on high with power shall be.
This having said,
He breathed on them, and saith to them,
Receive the Holy Spirit !
Whose sins soever ye remit,
To them remitted they have been.
And whosoever ye retain,
Retained together they have been.

SECTION CLXVIII.

JESUS APPEARS IN THE MIDST OF THE APOSTLES, THOMAS
BEING PRESENT.

Evening following the first Day of the Week next after the
Resurrection.

JOHN xx : 24-29.

Now Thomas, one of the twelve,
Called Didymus, when Jesus came,
Was not with them. To him they said,
The Lord now risen from the dead
We all have seen. To them said he,
Except I in his hands shall see
The nail-prints, and my finger even
Thrust in the place the nails were driven,
And thrust into his side my hand,
Believe I will not.

And eight days afterward, again
The disciples were there within,
And Thomas with them.
When the doors were closed, Jesus came
And stood forth in the midst of them,
And said, Peace be to you !
To Thomas then he saith, Now bear
Thy finger hither, and see where

Into my hands nails driven were ;
And hither now thy finger guide
And thrust thy hand into my side,
And prove not faithless, but confide.

And Thomas answering, to him said,
My Lord, my God !

To him saith Jesus, Because thou
Hast seen me, thou believest now.
Blesséd are they, who have not seen
Yet have believed.

SECTION CLXIX.

THE APOSTLES GO AWAY INTO GALILEE.—JESUS SHOWS HIMSELF TO SEVEN OF THEM AT THE SEA OF TIBERIAS.

Galilee.

MATT. xxvii : 16. JOHN xxi : 1-24.

**THE eleven disciples went away,
Proceeding into Galilee—**

And Jesus showed himself again
Next at the sea Tiberian,
And on this wise: together there
Now seven of the disciples were,
Peter, Thomas, Nathaniel, three,
And both the sons of Zebedee,
And two more, make the company.

To them said Simon Peter, I
Am going a-fishing. We, say they,
Will go with thee in company.

They came and went on board the boat,
And on that night they nothing caught;
And morning breaking, at that hour
Jesus was standing on the shore.
But the disciples did not know
That it was Jesus.

Therefore to them now Jesus saith,

Fishermen, have you any meat,
A relish with your bread to eat?
They said to him in answer, No.
To them said he, The net now throw
The right side of the boat, and you
Will find.

Accordingly, they cast it there;
To draw it now unable are,
So numerous the fishes were.

And that disciple, thereupon,
Whom Jesus loved, for it was John,
Saith to Peter, It is the Lord!
This Simon Peter having heard,
Girt about him his fisher's coat,
(For he was stript) and plunged out
Into the lake.

And in the small boat came the rest
Of the disciples (for they were,
Now from the land not far away,
About an hundred yards off, say.)
Dragging the net of fishes full.

Soon as they landed thereupon,
They see a coal fire, and thereon
A fish laid, and see bread besides.

Jesus saith to them, Have here brought
Some of the fish you just now caught.

Obedient to the Master's word,
Then Simon Peter went on board,
And drew to land the net quite full
Of large fishes; lo, and behold!

A hundred fifty-three, all told ;
And though there were so many, yet
Not the least broken was the net !

To them said Jesus, Break-fast, come ;
But none of the djsciples now
Ventured to ask him, Who art thou ?
Knowing it was the Lord indeed.

Jesus then comes and takes the bread,
And giveth them, but nothing said.
And in like manner then the fish.

This is the third time Jesus now
Did himself manifest and show,
Since having risen from the dead !

And now their breakfast having made,
To Simon Peter Jesus said,
Simon Jonas,
More lovest thou than these love me ?

Yea, Master, unto him saith he ;
Thou knowest, dearly I love thee.
To him saith Jesus, Feed my lambs !
To him a second time saith he,

Simon Jonas lovest thou me ?
He saith to him, Yea, Master, yea,
Thou knowest, dearly I love thee.

He saith to him, Protect my sheep !
The third time unto him saith he,
Dearly, Simon, dost thou love me ?
Peter was grieved that he should say,
The third time, dearly dost thou love me ?
And he saith to him, Master thou

Knowest all things, and knowest now
That thee I love, and dearly too.

Saith Jesus, Feed my little lambs!
Now verily to you I say,
That thou didst in thy younger day,
Gird up thyself, and thou didst too
Walk whither thou wast pleased to go ;
But old when thou shalt have become,
Thou shalt extend thy hands, and some
Other shall guide and thee shall bear
Whither to go thou wouldest not care.

And this he spake to signify,
What kind of death he was thereby
Himself soon God to glorify.

This having spoken, then saith he
To Simon Peter, Follow me.

Then Peter turning round sees John,
Whom Jesus loved, now following on,
Who also at the supper lay
Back on his breast, and, said, Lord, say,
Who is it that betrayeth thee ?

Now Peter, therefore, seeing John,
Saith to Jesus, What of this one ?
Said Jesus to him, If I will
That he should tarry here until
I come, what is it to thee ?
Follow thou me !

This saying therefore went abroad,
That that disciple of the Lord
Was not to die.

Yet Jesus to him did not say,
That the disciple should not die,
But only said, If I so will,
That he should tarry here until
I come, what is it to thee?

And this is the disciple, who
All these things testifieth to,
And these things wrote, and know we too,
His testimony is all true.

SECTION CLXX.

JESUS MEETS THE APOSTLES AND ABOVE FIVE HUNDRED
BRETHREN ON A MOUNTAIN IN GALILEE.

MATT. XXVIII : 16-20. 1 COR. XV : 6.

AND after several days delay,
Arriving now in Galilee,
The eleven unto the mountain go,
Where Jesus had appointed them.
And thither now had also some
Five hundred and more brethren come ;
And he was seen at once by all,
And seeing him, they prostrate fall
And worshipped ; but still doubted some.
And Jesus to them having come,
Spake now instructively to them,
Saying, To me all power was given,
Both on the earth, also in heaven.

Go, therefore, and disciples make
Of all the nations.
Baptizing them into the name
Of the Father, and of the Son,
And of the Holy Spirit.
Teaching them to observe and do
All things that I commanded you.
And lo ! with you I always am,
Even unto the end of time.

SECTION CLXXI.

OUR LORD IS SEEN OF JAMES, THEN OF ALL THE
APOSTLES.

Jerusalem.

1 COR. xv : 7. ACTS i : 3-8.

JESUS was after that again
By James and the Apostles seen ;
To whom he showed himself alive,
By many proofs demonstrative,
After his passion being seen
For forty days, and speaking plain,
Things to God's kingdom which pertain,
And assembled with them apart,
Commanded they should not depart
From Jerusalem, but should wait
The Father's promise, which saith he,
Ye heretofore have heard from me.
For John baptized with water, true,
But ye shall be baptized anew,
And with the Holy Spirit's fire,
Before shall many days expire.

When, therefore, they together came,
They asked him saying, Lord, wilt thou
To Israel again and now
Restore the kingdom ? He to them

Said, It is not for you to know,
Either the time or season, now,
Which hath the Father, purposely,
Placed in his own authority ;
But ye shall receive power anew,
When comes the Holy Ghost on you.

And ye my witnesses shall be
Both in Jerusalem, Judea,
Samaria, and all around,
And to the earth's remotest bound.

SECTION CLXXII.

THE ASCENSION.

Bethany.

LUKE xxiv : 50-53. MARK xvi : 19-20. ACTS i : 9-12.

THUS having said, he led the way,
Brought them as far as Bethany,
And lifting up his hands them blessed.

And now, while blessing them, was he
Parted from their company,
And, while they were beholding even,
Was borne away up into heaven,
And there sat down on God's right hand.
And while yet looking steadfastly,
Toward heaven, as he ascended high,
Behold two men appeared in sight,
And by them stood in garments white ;
Who said, Ye men of Galilee,
Why, heavenward gazing, here stand ye ?
For this same Jesus, who from you
Was taken, carried from your view
Heavenward, shall again come, even
As ye saw him ascend to heaven.

And having worshipped him, then they
Themselves returned most joyfully

Into Jerusalem, and they
Were in the temple constantly
Praising God.
And they went forth and preached abroad,
The Lord co-working, and the word
Confirming through the signs which he
Promised should them accompany.

SECTION CLXXIII.**CONCLUSION OF JOHN'S GOSPEL.**

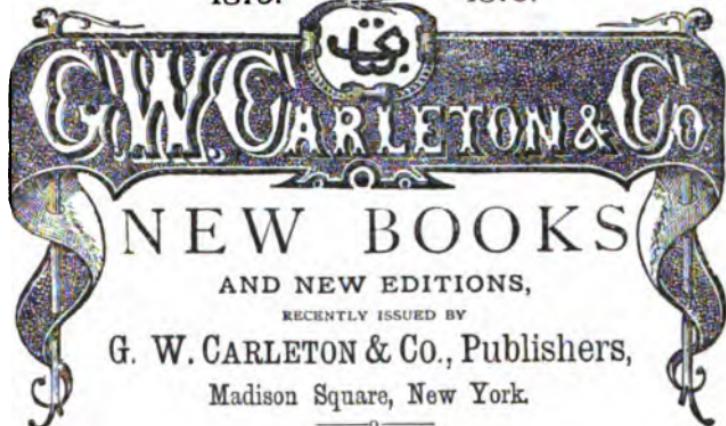
JOHN xx : 30, 31. JOHN xxi : 25.

AND many other signs indeed
Jesus with his disciples did,
Which are not written in this book.
But these were written, that ye may
Believe that Jesus is the Christ, ●
The Son of God;
And that believing in his name,
Ye may have life.

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